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THE UNIVERSITY RECORD

William Rainey Harper

MEMORIAL NUMBER

March, 1906

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

THE UNIVERSITY RECORD

OF

THE UNIVERSITY OF CHICAGO

MEMORIAL NUMBER, MARCH, 1906

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Communications for the Editor should be addressed to the Recorder of the University of Chicago, Chicago, Illinois.
Business Correspondence should be addressed to the University of Chicago Press, Chicago, Illinois.
Subscription, $1.00 a year; single copies, 25 cents. Postage prepaid by publishers for all subscriptions in the United States, Canada, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Tutuila (Samoa), Shanghai. For all other countries in the Postal Union, 25 cents for postage should be added to the subscription price. Remittances should be made payable to the University of Chicago Press and should be in Chicago or New York exchange, postal or express order. If local check is used, 15 cents must be added for collection.
Claims for missing numbers should be filed on or before thirty days after the date of publication.

WILLIAM RAINEY HARPER
President of the University, 1891–1906

MEMORIAL NUMBER

UNIVERSITY RECORD

MARCH, 1906

MEMORIAL ADDRESSES AT THE FUNERAL OF WILLIAM RAINEY HARPER, PRESIDENT OF THE UNIVERSITY[1]

ADDRESS

BY WILLIAM H. P. FAUNCE
President of Brown University

"Your young men shall see visions," said the Hebrew prophet. Because one young man began to see visions some thirty years ago, and was true to what he saw, we are here today and the University is here for centuries to come.

A great personality, like a great mountain, is many-sided. Those who dwell on different sides of the mountain all alike see it looming large against the sky; but they see different outlines, form various impressions, and their reports must vary. A rarely gifted soul, a born leader of men, can be understood only when all reports are united, and his services to the nation and to the world can be evaluated only when seen through the long perspective of many years. Leaving to others, or to the future, the estimate of our departed leader's place in history, we may occupy these moments simply with the utterance of affection and gratitude.

No one could know William Rainey Harper without admiring the rare simplicity of his spirit. He had something of the simple sturdiness of the Old Testament heroes that he loved so well. This simplicity appeared in his manner: he was always approachable, genial, unaffected as a child. It appeared in his speech, whether public or private, and in all his writings. He never attempted any special force or brilliancy of style. Oratory was to him impossible. The striking phrase or paragraph was never an object in itself. He spoke lucidly, solidly, forthrightly, and the simple language of the fireside was the language in which he addressed listening thousands.

This native simplicity was seen in his philosophy and religion. His mind was distinctly concrete and non-metaphysical. He declined to dwell in the clouds of philosophic discussion. A companion all his life of metaphysicians and theologians, he propounded no philosophic theory and defended no dogmatic system. His religious faith was not the outcome of logic, it was the product of instinct and wide experience. His conduct of worship in the home or the church was marked by a naiveté and childlike sincerity that was touching and convincing. He approached the infinite, not by the pathway of speculation or sacrament, but as confidently and simply as a child reaches out to a father.

[1] These addresses were given on the afternoon of Sunday, January 14, 1906, in the Leon Mandel Assembly Hall.

More clearly than anywhere else was this simplicity seen in his home. He was the comrade of his family and the best friend of his own children. We may not lift the veil of domestic privacy. Yet how many times he lifted it to welcome distinguished scholars, authors, statesmen, from all parts of the world! Each of these in turn discovered in that family circle, bound fast in mutual service, one source of our leader's power, and each was greeted with an unaffected friendship which grappled the visitor as with hooks of steel.

Out of this simplicity of character sprang a marvelous complexity of enterprise and organization. The immense variety of his undertakings bewildered or dazzled those who could not perceive that these were all branchings from the single stem of one great purpose. It was an inner passion for unity which led him to undertake so many tasks and formulate so elaborate plans. The wheels within wheels really formed a closely articulated mechanism for conveying a single purpose and ideal over a vast extent of territory and through many sections of society. He could not endure loose ends in thought or action. He would not trust his ideas to the long result of time, or the slow processes of evolution. He was not content, in Milton's phrase, to "let truth and error grapple," and hope that in some future age the truth might win by its own inherent strength. He must embody that truth in some immediate visible organization, must give it hands and feet, and construct for it a pathway into all the ends of the earth. He was instinct with the spirit of the crusader. But his crusade against the powers of darkness was no planless outburst of zeal. The hosts were marshaled, captained, provisioned; with tireless vigilance each station in the journey was determined, and the end crowned the work.

No man of our generation was more greatly dowered with the constructive imagination. The same power has enabled others to construct mentally cathedrals, bridges, tunnels, or great industrial enterprises; the power, which in others gave birth to ideal creations in art, philosophy, or literature, in his mind blossomed into far-reaching schemes for the education of the people. On a certain porch by the shore of an inland lake he sat day after day for many successive summers, and in silence dreamed out his plans for this University. Indeed, he was always dreaming, and his spirit was far in advance of any associate. I have seen him summon a stenographer and in a single hour plan a new institution of learning, with all officers and departments, down to the minutest detail, doing this partly as a recreation from more difficult tasks. I have seen him stand by a sand-heap and paint in vivid sentences the building that was to rise, and the work to be done there a century hence. In these visions he united the imagination of the artist with the faith of the Christian. He carried with him daily the substance of things hoped for, the evidence of things not seen.

Men have said that he had extraordinary resources at his own command and therefore accomplished extraordinary results. In truth, he had no resources until he had proved to the world that he could wisely use them. When he organized thousands of students throughout the country for the study of a subject that was esteemed the driest and dullest of all disciplines, he had no resources whatever. When he was professor at Denison and Morgan Park, he was almost destitute of resource. When he came to Chicago, he had no assurances but such as might be withdrawn at any time if he failed to evince a mastery of the situation. Through his whole life this man "went out not knowing whither he went." If others placed in later years large means at his disposal, the question remains, why they gave it to him and not to others. All over the land were institu-

tions calling for support—why was it granted here rather than elsewhere? Because the man was here, and not elsewhere. "Institutions are but the shadows of men." Wealth alone is powerless to establish a seat of learning. It can no more create a university than it can create a human being. We may put millions into a treasury and the heart of youth still be unstirred, the voice of scholarship still be silent, and the fountains of inspiration still be sealed. But when the man comes who can take our gold and by his insight, foresight, and energy transmute it into the fellowship of scholars, into the eager pursuit of truth whether it lead to joy or pain, into undying allegiance to the ideal and the eternal, then waiting wealth follows the man as the tides unswervingly follow the moon.

But President Harper had more than imagination and faith—he had a tenacious and indomitable will. His entire being tingled with vitality, and his will was simply immense vitality in action. His vast power to originate sprang from a wealth of passion, for the passions are the driving wheels of the spirit. He was no ascetic or recluse, but took a frank, undisguised enjoyment in the good things of life. Always he felt delight in sound, and therefore studied music; delight in color, and gave it expression at all academic functions; delight in festivals and pageants and paintings and sculpture. It was his principles, not his tastes, that made him a staunch advocate of democracy. A man of warm red blood, he carried within a store of intense feeling which made his will inflexible. In the glow of his own nature he fused the most diverse elements of the constituency around him. In his tremendous purpose were included men of all political parties, all sects and creeds and classes. He instinctively divined the strength and weakness of the men he knew. To their weakness he offered support, to their strength he offered a sphere of action, and the world, amazed, saw men who could agree in nothing else, agree in upholding the educational enterprise of this leader unprecedented and unsurpassed.

But let us not forget today—for he would have us remember it—that his great ambition was not to be an administrator or executive, but to be a teacher. Administrative duties were thrust upon him and he could not escape. The love of teaching was inborn and he could not lose it. On his sick-bed he reached out a feeble hand and holding up his book on the Minor Prophets, just from the press, he cried: "I would rather have produced that than be president for forty years!" It was the voice of the scholar refusing to be silenced by the babel of administrative cares. With what sinking of heart he turned from the comparative leisure of the professor's chair to assume the burden of the presidency none can know save those who fifteen years ago stood by his side. Plato in his *Republic* says that in the ideal state the magistrate will be chosen from among those who are unwilling to govern. Surely in this respect, also, Dr. Harper was amply qualified. More than once we have seen him plunged in uttermost dejection as he felt that he was sacrificing his career as a scholar to the desultory, vexatious demands of an office. More than once he has been tempted to drop the burden and resume the work in which he delighted. In recent years he felt a growing sense of isolation, and became increasingly sensitive to the misconstruction which always surrounds men of originality and achievement. But his conscience and his religion held him to his mighty task. Are not our greatest warriors those who hate war? The fact that President Harper hated official routine, and longed to resume that simple personal relation of teacher and student, gave to his administration peculiar power.

But a still deeper element in his power was

his absolute unselfishness. Not a particle of vanity could his closest friend detect. All the honors heaped upon him, all swift shining success, all the national and international fame, did not for an instant affect his modesty of bearing and genuine humility of spirit. His life was wholly vicarious, freely spent for humanity. If he demanded much of those around him, he demanded more of himself. If he was insistent and aggressive, and obliged at times to inflict pain, it pained him more than any other, and was always in the service of a great and distant end. This conviction of his absolute unselfishness drew his colleagues to him in strongest bonds. While he must always be the fountain of authority, he never treated his lieutenants as employees. He insisted that scholars should have time for research, for travel, for production, and his conduct of this University has lifted the station of the university professor in America.

Of his amazing power to toil I can tell you nothing, for you have seen it daily. He recognized clearly that it was not his function to give to the University repose of spirit, but to give it impulsion and vitality. His dynamic quality was unique in the history of education. Like the radio-active substances that give off their particles in perpetual showers, yet suffer no apparent loss of energy, he steadily radiated sympathy, inspiration, suggestion. He set in movement thousands of sluggish souls who will forever live an intenser, richer, more productive life because their minds were touched by his.

Fortunate, indeed, it was that in this western metropolis the man and the opportunity met. In the cooler and more cautious atmosphere of the East his work as innovator and renovator would have been impossible. By remaining in New England he would have done more for Hebrew and less for the world. His power of daring and initiative could find sphere only in some plastic environment, still young, and eager to hear or tell some new thing. His break with the past could not have been made in any ancient university. Here in a city whose stalwart genius was akin to his own, whose vast undertakings reflected his own radiant spirit, he found a $\pi o\hat{v}\ \sigma\tau\hat{\omega}$ from which he could move the world. Here in the hopeful, hospitable West, in the magnificent gifts of the far-seeing founder, and the great gifts and loyal aid of many citizens, he found the materials to incarnate his vast design. Men of Chicago! Let not his work perish! Let it not for a moment falter! You are honored in having among you what may become the greatest seat of learning in the modern world.

When in mid-career, at the zenith of his fame and strength, he was smitten with mortal pain, he began a work more spiritual in quality, and so more lasting in result, than any done before. For the last twelve months he has won the admiration and possessed the sympathy of all who ever heard his name. Calm, unterrified, diligent, he has walked forward with slower step toward the iron gate that was to swing inward to the world of light. Men who have long differed from him in policy have come close to him to whisper their friendship and gratitude. They have realized that the finest heroism is not shown in some sudden charge at the cannon's mouth, but in a twelve-months' march through the valley of the shadow of death by one who even then feared no evil. The great University, composed of students from every nation under heaven, of teachers trained in many diverse fields, of strong and differing personalities, suddenly drew together, the touch of nature made all kin, and the leader who brought them physically near by his strength made them spiritually one by his weakness and pain.

And since he believed so unhesitatingly in immortality, since each day grew clearer his faith that somehow, somewhere his work was

to continue, shall we not make that faith our own? Quietly he said: "I feel less hesitation in advancing into the unseen than I had in accepting the presidency." His life is not to be understood apart from that basal conviction. For myself, without reference to the faith of the fathers, I find it wholly incredible that that titanic strength which changed for some of us our horizon and our career, has vanished from the universe. Taught as we have been from our youth to believe in the indestructibility of force, in the conservation of energy, surely, to believe that the end of all service has come to our dead leader would be as great an affront to our intelligence as a mockery to our heart. We dare with John Fiske to affirm that belief in the hereafter which is simply "an act of faith in the reasonableness of God's work." Dr. Harper's last service was to make immortality more credible.

> Therefore in some far-shining sphere,
> Conscious, or not, of the past,
> Still thou performest the word
> Of the spirit in which thou dost live,
> Prompt, unwearied as here.
> Still like a trumpet dost rouse
> Those who with half-opened eye
> Tread the border-land dim
> 'Twixt vice and virtue; reviv'st,
> Succour'st; this was thy work,
> This was thy life upon earth.

ADDRESS

BY E. BENJAMIN ANDREWS
Chancellor of the University of Nebraska

If there was any fitness in the request that I should be one of the speakers at these obsequies, it lay in the circumstance that at three important moments in the life of our departed leader it was my privilege to stand as near to him as any man stood.

One of these was when, in his very young manhood, he faced the question of questions that comes to every ingenuous spirit, whether to try and live for himself or guide his life with a view to the divine will and the world's good. Mr. Harper settled that issue in a noble way. He accepted joyfully the law of service to God and man, with the creed naturally accompanying—Christ, the church, the primacy of the spiritual, and the endurance of our immaterial part after bodily death. From that creed he never swerved in any iota. His thought on immortality in his last days was but a more intense form of reflection to which he had always been accustomed.

Another decisive moment in Mr. Harper's life occurred when he was forced to ask whether he could be unequivocally a Christian and yet accept the critical attitude toward the biblical oracles, studying their meaning and content without preconceptions as in the case of any other literature. At that time, all know, most church standard-bearers and theological leaders held to the traditional view of Scripture origins and to dogmatic methods in general.

Our friend deeply reviewed this problem, and, at risk of failure in the life-career he had chosen, espoused, with modesty, moderation, and reverence, yet with unflinching positiveness, the critical point of view. Men have rarely acted with greater moral courage or with happier results, Dr. Harper's conclusion being decisive for a multitude of his disciples.

Mr. Harper stood a third time in the valley of decision when called to determine the policy of this University touching religion, to decide whether or not it could be positively devout in its attitude and yet boldy face the entire, undimmed, and unrefracted light of science, philosophy, and history—all that men's deepest researches had revealed or could ever reveal. Many thought such a combination impossible, some of these speaking in the supposed interest of religion, others in that of *soi-disant* science.

Our brother believed the friendly yoking

of these two master-interests feasible, and forthwith, in characteristic manner, resolved to attempt it. It was, everything considered, the boldest experiment ever made in the premises. Success crowned it, and the happy result of the coronation appears in the conduct of the University today, where true religion is positively honored, while the investigation of all questions is nevertheless perfectly free, and professors are employed solely because of their character and learning, regardless of creed.

These episodes reveal the man's devout spirit, deep, permanent, regnant. He could not have otherwise acted.

> Whoso hath felt the Spirit of the Highest
> Cannot confound nor doubt him nor deny.
> Yea, with one voice, O World, if thou deniest,
> Stand thou on that side, for on this am I.

President Harper's was a pronouncedly religious nature. Could he at this hour speak down through our air and find a way to our dull understandings, he would most earnestly commend to us faith in God as the sole high inspiration that a child of earth can have. He would assure us, "Herein lay the secret and spring of all I wrought."

No providence of God is more inscrutable than the cutting short of a benignly active life at the zenith of its powers; yet sometimes a blessed light shines in upon the mystery of even such an event. A life may be full and rich much irrespective of its length. This was never better illustrated than by the brief career just ended. One's years form a satisfactory tally, not because of their number, but in proportion as he who lives them ignores and forgets self and lays hold of the million chances in the way of every earnest soul to help on the cause of good, widen the skirts of light, and make the realm of darkness narrower. Here, our President would say, could he speak to us now, here you have no continuing city or abiding place, but precisely here you have infinite opening for all manner of loving service in imitation of Him who lived and died for men.

His constant faith explains, as nothing else can, our hero's unparalleled activity, begun in youth and kept up incessant to the last, cheating death of his own; and also that quenchless enthusiasm marking all his work, which inspired friends, confuted opponents, warmed the lethargic, and forced anthropologists to note him as a new type of man. These traits did not arise from President Harper's Titan physique, his strong native good humor and bent toward optimism. The secular man in him, superior as it was, would never have produced them. They were the manifestations of his unique religious selfhood.

To the same origin we must trace the great man's simplicity. I knew him when he was a young teacher, with no fame and a slender income. I have known him ever since. And I must testify that he has in no essential of conduct or bearing ever changed. Promotion, renown, power, applause, victory, did not make him vain. Polite, hearty, friendly, sympathetic, modest, retiring so far as his own personality and prerogatives were concerned—these were his characteristics at twenty, and they remained unmodified at forty-nine.

He loved domesticity, privacy, reflection, study, teaching, the simple and the quiet life. Publicity, to be interviewed, photographed, advertised, gaped after by crowds, was not to his taste. He could endure these infelicities because he had schooled himself to put up with whatever distasteful things his life-plan brought in his way. But he never liked them; and as years witnessed the multiplication of them, he sighed—few knew how deep the desire—for release. With joy unutterable would he, many a time, but for a sense of duty not to do so, have thrown up his public commission for the chance to live again among his children, his

pupils, and his books, as in his youthful years.

This inability of fame to make good the loss of domestic joys another has voiced thus:

I came into the city and none knew me,
None came forth, none shouted He is here,
Nor a hand with laurel would bestrew me
All the way by which I drew anear,
Night my banner, and my herald, Fear.

But I knew where one so long had waited
In the low chamber by the stairway's height,
Trembling lest my foot should be belated,
Singing, sighing for the long hours' flight
Toward the moment of our dear delight.

I came into the city and you hailed me
Savior, and again your chosen lord,
Not one guessing what it was that failed me,
While, along the streets, as they adored,
Thousands, thousands shouted in accord.

But through all the joy I knew, I only,
How the Refuge of my heart lay dead and cold,
Silent of its music, and how lonely!
Never, though you crown me with your gold,
Shall I find that little chamber as of old.

Some, contemplating Dr. Harper's vast plans and towering ambitions for his University, its proud and numerous edifices, with others yet more magnificent to come, and the stupendous endowments realized and reached for, imagined that the master-builder was moved by pride, by lust for fame. It was an entire error. Dr. Harper wished to rear an immense and perfectly equipped university because he believed—and he was right—that the country, civilization, and humanity needed such. Rational, far-sighted philanthropy was at work, not pride at all save of the sort that is legitimate, necessary to all high enterprise.

We have been told of the very remarkable confidence Mr. Harper had in his own reasonings and plans, of his will, so firm and hard to change. But he was not stubborn or opinionated. He could sidestep or retreat as well as advance, and he often did both. Witness, too, his willingness, his desire to hear all sides, all opinions, that he might not err. These are not the ways of a self-willed man. If he strongly believed in the essence of his plans, he was like the prophets whom he loved and expounded so well. He had drunk in their spirit. They worked and spoke for God out of a sense of his presence in them, and so did he.

Rest, then, dear soldier of the legion and soldier of the cross, rest thou forever! Thou now wearest thy medal and thy crown, and right richly dost thou deserve them. We still camp upon the field; but, animated by thy example and by the good spirit that was in thee, we hope to fight well our fight and ultimately to share thy rest, though few indeed of thy fellow-men may hope to attain thy glory.

ADDRESS

BY HARRY PRATT JUDSON
Dean of the Faculties of Arts, Literature, and Science

Today we stand face to face with the great mystery of the ages—the mystery which eludes philosophy, which has given the deepest thrill to the song of the poet, its most somber tones to music and art. Life now flows with abundant tide through every vein—thought and joy and strife, the tender touch of the hand of a friend, the countless emotions and visions and busy planning which fill the living soul—these all are pulsing strong in the riotous vigor of rugged vitality. But now—the great silence—and for those who remain on this side the veil,

"Oh for the touch of a vanished hand,
And the sound of a voice that is still!"

The mystery envelopes us now. Its shadow dims the sight and chills the heart. Is it mere darkness—the darkness of a limitless void? Is the speech of the old Northumbrian ealdorman true:

So seems the life of man, O King, as a sparrow's flight through the hall when you are sitting at meat in winter-tide, with the warm fire lighted on the hearth, but the icy rain-storm without. The sparrow flies in at one door, and tarries for a moment in the light and heat of the hearth-fire, and then, flying forth from the other, vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight; but what is before it, what after it, we know not.

Is this indeed all? Is our great President in some sense an answer?

The intellectual and spiritual founder of our University was above all the incarnation of intense life. He was cheerful energy personified. His delight was in varied and unremitting work; his rest was in some other work. His zest in activity was keen; he had eager relish in grappling with difficulty. In fact, to him a difficulty was not a thing to evade nor to surmount—it was a thing to go straight through. Against adverse circumstance he was a very Andrew Jackson of joyous and tenacious pugnacity. Beaten once, he returned again and again to the attack with ever renewed spirit and determination. It was the spirit of the conqueror—the very ichor of victory—which flowed in his veins.

New forms of truth, new experience, new outlooks on life, aroused always his eager interest. He was not impatient with the commonplace—he ignored it, as he was always so absorbed in the unusual and the striking. He found the world full of delightful problems and of the most fascinating studies. He had the seeing eye, which pierced the surface right to the soul of things. And this was life—life in its fulness and in its rich variety. In every teeming sense of the word the President was distinctively a live man—and a man who rejoiced in life.

A few phases of this busy and complex life of his I wish to discuss briefly today.

First of all, he was a teacher—and with him teaching was not mere tasteless drudgery with which to earn his bread. Teaching—and all his old students will assent to this—teaching was to him a delight. He threw himself into it with the same eager enthusiasm with which he attacked any problem. His field was a very special one. He seemed at one time to think it his mission to set all the world studying Hebrew—and under his magnetism it really appeared as if it might be done. Any subject under such a teacher would be a delight to anyone. What becomes of the teacher's work? The architect rears a stately mansion, the engineer constructs a bridge of steel, the painter puts on canvass his dream of beauty, and all may come and look, and go, and look again. The teacher throws into his chosen calling the best energy of heart and brain, and it is gone—dissipated among the silent forces which create and recreate social life; it vanishes from sight like a mist under the morning sun. But in fact there is no loss. The true teacher's creative work lives on—lives long after the teacher himself is gone—lives in the quickened intellectual life of many souls, in the inspiration to loftier ideals, in the character fashioned by his glowing personality. Throughout this broad land there are thousands of men and women in whom our President has kindled a sacred fire which is deathless. He lives in them.

Again, he was an eager investigator—a truth-seeker. Conventional belief, dogma, tradition, had for him no weight. The only question was. Was it true? His was the real scientific spirit. It was for this reason that the biologist, the astronomer, the geologist, all found in the professor of Hebrew so sympathetic and intelligent a friend. His methods were theirs. His cardinal canons of research were identical with those of the men of science. He could understand.

But he was more than a seeker for truth. Truth in itself is imbecile. It never won a

victory, it never cleansed a decayed society, never uplifted the thoughts of men. But when truth becomes incarnate, when it animates the soul of a loyal and courageous man, then it is no longer an abstraction of thought—then it is a dynamic force. So was it with our President. When he once clearly apprehended truth, it possessed him. It was not laid away ticketed on the shelf of the museum. It was the very life of his life—it was himself. Hence came the tremendous force of his advocacy of any cause. His belief in it was not as in some extraneous entity; he was himself the cause—in him it was incarnate.

It is here, it seems to me, that we find the keynote of his complex character. Service to others—that was the essence of his life. Scientific truth which seemed to have no bearing on bettering human conditions did not appeal to him. If he found some form of learning a spiritual benefit to himself, he was at once possessed with a passion for spreading it far and wide. When the building of a university came in his way, again he threw himself into it with the same devoted enthusiasm—here was a new way to help those who were in need. The hunger for knowledge, the hunger for intellectual thought, these forms of human desire he longed to satisfy. No new kind of altruistic endeavor appealed to him in vain. His interests therefore were manifold—but through them all ran the one golden thread of service to humanity. He had no atom of selfish ambition. In this age of greed and of shady public life he shines as a star of pure white light.

Finally, this prince of teachers, with a passion for truth, truth inspired, busy always in his multifarious forms of helpful energy, was confronted suddenly with the supreme problem of life. Is there life beyond the silence? What is it, and what means it?

These are questions which every thoughtful man must in the end answer for himself from the ripeness of his own experience. There are those of us who find it impossible to consider the orderly law of physical forces, the steady sequence of cause and effect, the progressive evolution of social progress, without the inference of an underlying power, intelligent, wise. Then, on the other hand, as we face the apparent futilities of existence, the incompleteness of such a busy life as that of our President, cut off in the flower of his ripened powers, with so much yet to do, we cannot reconcile it with the underlying wisdom unless on the hypothesis that life goes on somewhere, in some form, to the working out of full fruition. Where? We do not know. How? We cannot understand. In what form? The question is idle. Can a child think the thoughts of Leibnitz and Newton and Pasteur? What can one believe save that our life here is a fragment of a greater whole, a small arc of a mighty circle whose curvature vanishes in the clouds, but which yet is complete.

Men for many ages have tried to paint the realities of a life after death, but have never succeeded in more than imagery. The symbols of poet and prophet and priest are but symbols, rude and crude at the best. But that that life is real, that it is better than the mind of man can conceive, is the conclusion to which for me there is no alternative. The logic is not that of mathematics, which of necessity is conclusive to all rational minds. Each man must judge for himself; for me it is enough.

It was enough for our President. Further, in his characteristic way he looked the problem squarely in the face, he worked it out in thorough fashion, he made the conclusion a part of himself, bone of his bone, flesh of his flesh, life of his life. He rested in the serene assurance of a future of conscious activity, in which his great mind and his great

heart might find full scope. As he said to me a few days before the last: "The end is soon coming. I am prepared—I do not say for the worst—but for the best."

May we not say, with the English poet:

Strong Son of God, Immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

. . . . . .

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him: Thou art just.

RESOLUTIONS IN MEMORY OF THE PRESIDENT OF THE UNIVERSITY

BY THE UNIVERSITY BOARD OF TRUSTEES

The Trustees of the University of Chicago, neither as a body nor as individuals, can ever express in terms that seem to them adequate their opinion of President Harper or their sentiment for him. Long and close association with him has constantly increased their admiration and their affection. If it be true, in general, that a man's intimates lose the edge of their appreciation of his great qualities, then it is a peculiar tribute to President Harper that we who knew him so well, and who in the ordinary course of our obligations were called upon to scrutinize closely the proposals through which he built up his wonderful life-work, are among those who most admire his achievements, most approve his methods, most wonder at his qualities, and most love and cherish his memory.

He was to us, as he was to the outside discerning world, a great man. No American of his day came more distinctly and unquestionably—and none more worthily—within the small circle of the world's great men. And we deliberately express the judgment that with hardly more than a single exception no contemporary was more important to the nation, or in view of actual and potential usefulness, could be more missed from among the makers of its highest progress.

The building of the University of Chicago almost as with a magician's wand is the immediate concrete monument of his most conspicuous activities. But that great—truly great—construction was but the seat of his western, his national, and his fast coming world-wide influence. That such a University, comparable with those that are the growths of centuries, should have risen in fifteen years—with every stick of its timber necessarily hewn and fashioned from the forest—is one of the marvels of human endeavor; but it is paralleled by the extraordinary development of a comparatively unknown professor, filling a chair of remotest though deep learning in a quiet divinity school, into a man whose achievements, influence, and fame in education, religion, and the progress of national ideals have made him one of the most distinguished and important men of his time.

He became a strong, virile leader. And he developed all of the gifts that are necessary to make leadership powerful, successful, famous, and pure.

His imagination proved itself phenomenal, but it was no more phenomenal than his common-sense. He showed unfailing initiative, both intellectual and executive, and with it the keenest practical sense of what could be achieved. He spontaneously dealt with things of such large importance, and with an outlook and comprehension so broad and universal, that, as his few prominent years went on, his sphere grew larger and larger, and his life and work grew more and more important, constructive, and leading.

We who knew how his thought grew, how his imagination saw more and more clearly, how his practical and wise plans took form, and how his personality and leadership developed, feel how deep a pity it is that he could not have continued his remarkable and almost indispensable career. For he had wonderful reserves of apparently inexhaustible growth and force; and ambitions and aims peculiar, unselfish, and unsatisfied.

And yet, in his comparatively brief opportunity, he accomplished so much and in so masterful and complete a manner that his work is thoroughly established, and with abundant vitality and individuality. He did not complete his plans; indeed, such fruitful genius as his never could complete itself; but he has

left enduring foundations of immense breadth, and enough superstructure to guide those who come after him. He lived enough and wrought enough to start a new epoch and to endow it with lasting consciousness. Short as his public life was, he lived long enough to become the maker of an epoch.

But these great satisfactions of his career still leave us with the immense personal loss of his inspiring and delightful personality; and we must mourn him with no hope of replacing his tender, touching, strong friendship and companionship. He has left with us, however, and with thousands of others, a personal memory which will remain permanently fresh and stimulating by reason of his exalted character and life.

The full, final, and just appreciation of President Harper's work can come only with time. He was highly valued and understood even while he lived, and few creative and constructive leaders have enjoyed more quick recognition. But his fame will now inevitably begin to grow anew.

BY THE UNIVERSITY SENATE REPRESENTING THE FACULTIES

In the death of William Rainey Harper, President of the University of Chicago, we recognize a loss to which we can give no adequate expression. Insufficient as our words must be, we yet desire to place on record a memorial of our profound sense of bereavement, and an expression of our exalted appreciation of the rare qualities and the phenomenal work of the Father of the University.

Called to labor with him by his own selection and accorded without reserve the place of brothers and counselors in service, we found in him at once a leader and a friend, and in his loss we are doubly bereft. To a degree rarely equaled, he made us partakers of counsel with him for the welfare of the University. He freely placed before us his plans and purposes and invited the unreserved discussion of them. To an extent limited only by confidential relationships and obvious obligations, he took us into his confidence, opened to us from time to time his hopes and dreams, and made us sharers in the responsibilities of the development of the University. In all this he encouraged in his coworkers independence of thought and opinion, fostered the utmost freedom in expression and action, and extended to all the unrestrained privilege of initiative. Not only did he court criticism of plans and projects, and evoke the full measure of conflicting opinion relative to educational policies, but he welcomed the strenuous opposition which this freedom and independence not infrequently brought to bear on his own cherished plans. Through the large confidence thus reposed, the strong individuality of thought thus stimulated, and the conflict of divergent views thus evoked, he sought the highest available light for the guidance of the institution.

This was but an active expression of that earlier and more fundamental manifestation of his catholicity of spirit shown in the choice of co-workers from men of the most diverse academic relationships, the most varied educational experiences, the most divergent religious, political, and social affiliations, and the most declared personalities. The only essentials to his confidence were character and ability, combined with educational and investigative power.

In the inner work of the University he joined to marvelous achievements in securing and organizing means for instruction by others the inspiring example of his own masterly teaching. As executive, he procured for his colleagues opportunities of research, and to their productions added his own prolific and scholarly contributions. Through these phenomenal

labors, he not only organized, directed, and stimulated, but led by his own example. His personal and intelligent interest in every department of the work of the University was felt by all. To an exceptional degree he was in sympathetic touch with every phase of the endeavors of his colleagues.

We wish to record our profound admiration of the height and breadth of his conception of a university's functions. With the fullest sympathy for the work of the colleges and all the antecedent schools, for extensional and pedagogical education, for professional training, and for all recognized university activities, he sought to extend the institution's work to neglected fields. Especially did he seek to promote original research in all the higher realms of human interest, and to give to the world the fullest and best accredited truth through appropriate publications. The results thus far realized are but meager foreshadowings of his larger hopes, whose fruition, we trust, will, through others hands, yet crown his labors.

With the progressive embodiment of these large ideals and sympathies in concrete achievement there kept pace, step by step, a growth of ideas in which accessions from a multitude of sources were conjoined with his own fertile conceptions and moulded by his own originality. In this evolution he blended reverence for the past with appreciation of the present and anticipation of the future. He united in a singular degree conservatism and progressiveness, idealism and practicality, the intellectual and the emotional, the material and the spiritual. Consonant with this, he was in cordial sympathy at once with physical, with intellectual, with social, and with religious education, and regarded all as but necessary parts of a composite whole.

The wonderful activity, the abounding cheerfulness, the unhesitating courage that signalized his endeavors have ever commanded our highest admiration; and their influence on the future life of the University constitutes a possession of incalculable value.

In the intimacy of our relations we have come to know that with the joys of great achievements and the higher delights of scholarly pursuits there was commingled keen suffering from the thrusts of unjust criticism and misinterpretation of his aims and motives. Nobly as he accepted the conscientious opposition and the open criticisms, however severe, of those who sought with him the best way and the best things, it was not the least of the tests of his fortitude that he bore with cheerfulness and without reply the detractions that sprang from unworthy motives, from careless misconstruction, or from indifference to the great ends for which he labored.

Other great qualities endeared him to us as individuals, and had no small share in making him a leader whom we could love and trust. Notable among these was his strong personal interest in every member of the University staff. Many who felt that their relations to him had been entirely and merely official found with surprise, when suffering or distress assailed them, that the President's interest, far from being merely official, was personal, warm, and unwaveringly faithful. No clamor, however loud, no opposition, however powerful, could move him; and his simple statement a few days before he died that he had never abandoned a man under popular attack was one which many had long ago formulated for him from experience or observation. So careful, so sensitive was he upon this point that he sometimes seemed to have carried his principle too far.

Under the shadow of the last year of suffering and impending death we have come to realize, as never before, the greatness of President Harper's personality. Far above the courage that so unhesitatingly met the diffi-

culties of great endeavors in the years of his vigor, rises that moral fortitude that calmly accepted the unalterable decree and used each remnant of failing strength in a heroic effort to finish, so far as he might, the work he had begun, and so to order the rest that it might suffer as little as possible from the withdrawal of his guiding hand. The fortitude and faith of these closing months are a monument of moral greatness whose influence in the future life of the University cannot be measured. It is the most precious legacy of a noble life.

E. B. HULBERT.
E. D. BURTON.
J. P. HALL.
J. M. MANLY.
T. C. CHAMBERLIN.

BY THE UNIVERSITY CONGREGATION

At the fifty-first meeting of the University Congregation, held on Monday, March 19, 1906, it was moved that the following minute be adopted, and spread upon the records of the Congregation:

"The passing of President William Rainey Harper completes an epoch in the history of the University of Chicago, and it belongs to the Congregation to register its appreciation of the special phase of his work and his aims which its organization represents.

"Among all the distinctive features which President Harper's creative genius wrought into the structure of the University, none is more largely due to his own initiative than the Congregation. Although this body was not specifically provided for in the original prospectus, the idea which it was later devised to realize was among the most important of the fundamental conceptions upon which the University was based. The University that was projected in President Harper's thought should be, not less than the older institutions, first and foremost a society of scholars. Much more than they, however, it should be aware both of its subordination to society at large and of its vocation to serve the world. President Harper was not content that the reaction between the University and the world should be, on either side, by a mere unconscious process of emanation and absorption. He believed that the University should exercise both prophetic and priestly offices in society, but he also believed that, in order to discharge these functions, the University must guard its vital union with the developing life of the community. He was eager for the University to be distinguished as a formative factor in democracy. At the same time he most earnestly desired that all the graduates of the University, whether engaged in academic work or not, should remain in co-operation with their Alma Mater.

"These two motives gave birth to the Congregation. President Harper believed that the alumni may accomplish much, both as mediators of the ideals of the University to society at large, and as interpreters of the more concrete interests of life to the University. To his mind the Congregation was a promising means of blending academic and non-academic influences in adapting the work of the University to socials needs.

"The Congregation unites with the other official bodies of the University in testimony of admiration, respect, and love for President Harper as a scholar, as a teacher, as a leader, and as a man. It is especially appropriate that this tribute should, in addition, emphasize President Harper's ambition to unify scholarship and life, and in particular his hope that the University of Chicago might be foremost in achieving this unity. He strongly believed that the Congregation would contribute largely to this end. He confidently predicted that this assemblage of alumni with members of the Faculties, to compare views about educational

policy, would eventually have great significance, on the one hand in saving the University from sterile pedantries, on the other hand in transplanting all that is fruitful in university ideals into the large life of the world.

"President Harper's work has already become the guiding tradition of the University. No part of that tradition deserves to be more loyally cherished than that of which the Congregation is both guardian and symbol."

BY THE BOARD OF TRUSTEES OF THE DIVINITY SCHOOL

At a meeting of the Board of Trustees of the Divinity School held on January 11, 1906, resolutions were spread upon the minutes, setting forth the life and character of President Harper. Included in these resolutions were the following special testimonies to the late President:

"First of all, President Harper was a student. He loved original investigation. He had a passion for fundamentals. In him the modern historic method and large academic freedom had a noble exemplification and advocate. His influence in these realms cannot now be fully estimated. While his name in public became afterward more identified with university management, the love of his heart lingered in the study and classroom. His attainments as a Semitic scholar have a world-wide acknowledgment.

"He had marvelous talents as a teacher: he had the magnetism of passionate fondness for his tasks; his personality was in all his instruction, making it vital and interesting as well as solidly instructive.

"He had unsurpassed genius for organization and administration as an executive. It was this commanding ability that made leading business men respect him and bow to the urgency of his lofty ideals.

"Such a man would naturally find dissent and opposition at times; but in all such experience he ever maintained masterful self-control. To oppose a new venture of his was never to lose his esteem or friendship. He met one defeat by another new-born project more skilfully adjusted than the last.

"He had a tact born, not of compromise, but of deep determination that could wait and in the meantime flood the intervening space with the sunshine of kindliness always sure to win its way for a more lenient treatment.

"His fidelity to associates was of rarest quality; his devotion to friends of the inner circle like that of Jonathan and David.

"He was profoundly ethical. His religion was of that reverent, wide, simple kind that made him a brother to any man who feared God sincerely."

MEMORIAL ADDRESS AT HARVARD UNIVERSITY[1]

BY JOSEPH HENRY BEALE, JR., LL.D.

Professor of Law in Harvard University; formerly Dean of the Law School, the University of Chicago

When a great man dies, the thing the world thinks of first is, what he has done, what he has done for mankind, what he has achieved in his useful life. And in setting in order our memory of the great man whom we meet to honor, the first thing that we must think of is the achievement that he has made in his short but busy life. He was a man of most constructive mind, a man with the mind of a captain of industry. He originated a great scheme, and a novel scheme, for the University which he founded; a scheme which some thought ran too much to form and system, too rigidly encompassed about with rules which hampered in some ways the growth of the University. He himself never was hampered by the form that he provided for the child of his mind. He knew when to brush aside the forms that he had made and when to take a step ahead in spite of the rules laid down beforehand.

But his greatness was not in the form that he provided. The plans that he made, the new features for university life which he adopted, proved themselves so immediately useful that they have had a profound influence upon university life throughout the country, and especially in the Middle West. His plan of separation of the academic department into an earlier preliminary part, a part in which the manners and minds of the students should be moulded rather than left to expand by themselves, and a later part in which greater academic freedom should be given to them will, I believe, be the base on which will be built our future university organizations; and it has already spread through a large part of the country and has profoundly influenced the university life in the West. His plan of using to the full extent throughout the whole of the year the resources of his university has been followed, and is likely to be followed in the future very widely, and by putting into exercise this plan he brought to many men the opportunity which they otherwise would not have had of getting the benefit of a university education.

In carrying out his plans the first great quality that he showed was that of judgment of the men whom he employed to help him. His judgment of men was quick and almost unfailing. It took only a few minutes for him to make up his mind, and his mind once made up rarely had to be changed, and it was these lieutenants that he chose who carried out for him the work which he had first originated. One would seldom find the head of a great enterprise who little interferes in the actual working out of the details of the administration. Dr. Harper seldom visited the departments of his university, almost never interfered in the actual administration of the rules, or even in the greater affairs of policy. If he chose a man and trusted him, he left him free to carry out his ideas and to reach results.

No, it was not by control of the action of his lieutenants that he accomplished what he did for education in this country. It was, after choosing the right man, by putting into him his own spirit of enthusiastic devotion. No man ever came in contact with Dr. Harper, to work along with him, without getting from him that touch of fire which enabled him to perform miracles of work. It was not, then, by directing the details of their action, but by stirring up their enthusiasm, by infusing into them some of his own enormous energy that he was able

[1] This address was given at a special memorial service in Appleton Chapel, Harvard University, on Saturday, January 13, 1906.

to get the co-operation that was necessary to carry on his work, and it was thus that he achieved his success.

But, after all, we who knew him better and loved him because we knew him, we think more today, and I am sure we shall think more throughout our lives, of him on the other side—the side of his life which the world at large did not know and could not know. At first sight, he seemed to a stranger to be nothing but a man of energy, of push, rather unattractive, a man whose success was almost inexplicable. To those who knew him better his was a loyal, lovely, sensitive soul; a man who was deeply pained by the misunderstanding that he met throughout his life. He had the mind and manners of a captain of industry, but he had the heart and soul of a scholar and a sage. That brave heart, which throughout all the suffering of the last years kept him true to his work, kept him courageous and brave to do what was in him to do; that loyal heart, which led him throughout all this time to devotion to the university to which he had given his life, where he would rather have devoted the last years to the completion of that work of scholarship which was, after all, the chosen work of his heart; that sympathetic heart, which enabled him to say just the word that would soothe sorrow or encourage weakness and weariness; that faithful heart, which made him the model of devotion, the model of life, for every man that knew him, and which led him to die with those words on his lips, "God always helps." No, to the world he was a great administrator, but the side of his life which will appeal to us, the side of his life which we shall remember and love, was the life of family affection, the life of the student, and the service, not to the world, but to his friends and to his neighbors.

MEMORIAL ADDRESSES AT COLUMBIA UNIVERSITY[1]

ADDRESS

BY NICHOLAS MURRAY BUTLER
President of Columbia University

We are here to mark the passing of a noble life—a life dear to not a few of us and full of cheer and inspiration to every human being who loves knowledge, who hopes for achievement, and who aspires to service. It was a very long life. Not a full hundred years of usual accomplishment could measure it. It was a very rich life. Joy, happiness and satisfactions that gold cannot buy filled it to overflowing. For him and for his service, we rejoice and give thanks; for ourselves we sorrow because we have lost sight of a friend, and the world of a man.

Hidden deep down in Nature's secrets are the rare qualities which, assembled in just the proper proportions, make men. Scholars, high-minded and serious of purpose, are many. Doers, active, confident, and successful, are more numerous still. Men are harder to come upon, and our friend was a man. He loved life and the joy of living. His world was a good and a happy world, where the better was constantly conquering the bad.

He hated cant and those petty appearances that are the garment of hypocrisy. He knew the difference between public opinion, founded on right reason, and the clamor of the mob, schooled or unschooled, founded on prejudice and passion. He did not mistake applause for approval. Neither the opposition of the unconvmced, the sneer of the cynic, nor the cry of the self-seeker, could move him from his purpose. So it was that good things were done by him and with his leadership.

He had a genius for friendship. Hooks of steel bound him to those he cared for, and his care-free hours were his most delightful ones. Study schooled his spirit, travel broadened it, human intercourse deepened and enriched it. All that he was and had he gave to his friends and they returned the gift in fullest measure.

From boyhood to his closing hour on earth, he served the higher life. Eager in pursuit of knowledge, skilful in imparting it, and resourceful in applying it, he never lost sight of the main goal of his life. The marshaling of human forces in a great university was always subordinate with him to scholarly purpose. He often spoke of it so to those to whom he could trust his inmost thought.

He died, they say, like a Spartan. How false! He died like a Christian whose faith is real and not a thing of formulas alone. Brave, confident, enduring, he stood at his post of duty while the shadows closed around him, and as Time's sun set he turned his face to be illumined by Eternity's morning light.

As the years pass, the circle of real friends grows narrower. Those who are left treasure always more highly the associations that remain. They love to dwell upon the days that are gone and to review in memory those acts and traits that were so abounding in grace and in delight.

I climb the hill: from end to end
Of all the landscape underneath,
I find no place that does not breathe
Some gracious memory of my friend.

ADDRESS

BY CHARLES CUTHBERT HALL
President of the Union Theological Seminary

In the diary of Thomas Arnold of Rugby stands an entry which was the last he ever made. It was made on the evening before his forty-seventh birthday. The next morning he died of *angina pectoris*. The entry is as follows:

[1] These addresses were given at a special memorial service held at Columbia University, New York City, on Sunday, January 14, 1906. An address by President Woodrow Wilson, of Princeton University, was also given at this service.

How large a portion of my life on earth is already passed! Still there are works which, with God's permission, I would do before the night cometh. But above all let me mind my own personal work—to keep myself pure and zealous and believing—laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.

Between Thomas Arnold and William Harper there were many differences of personal quality, yet in ways there were also strong resemblances. Both realized at forty-seven that the end of life was near. In the case of Arnold the prophecy was fulfilled immediately; in the case of Harper two years later at forty-nine. Both as ardent educators were filled with plans waiting development; both on receiving the intimation of approaching death sought in brave self-surrender to be willing that others should carry into effect those cherished plans. Both, through life and in the hour of departure, sought above all else to do the will of God.

I would that it might be known by all, as it is known by those who were nearest to President Harper, how profoundly all his plans were filled with religious devotion and unselfish desire for the good of others. In the development of the University his interest was not personal aggrandizement but the creation of larger opportunity for the young men and women of this country. In his labor to establish the Religious Education Association, he was expressing only patriotic solicitude that the nation he loved should not surrender itself to the dominion of material ideals. In his zeal to cultivate academic relations with India and the Far East, his ambition was that the gulf between East and West, if not removed, might at least be bridged for the interchanges of thought between earnest men who could trust each other.

I would that all could know concerning him what some of us know, how gentle was his personal life. To see him in his home, surrounded by his children, or radiant with hospitality at the head of his table, was to receive an impression of his personality which can never be removed from the mind upon which it has rested.

I cannot conceive that his plans for the University, the country, and the oriental world remain unfulfilled. His influence must continue, mediated and enlarged through the devotion of those who, surviving him, shall attempt to consummate his purposes on these several lines.

There come to my remembrance, suggested by the early ending of this eager and full career, the noble words, written long ago and under other circumstances, by James Montgomery, yet deeply applicable in the present hour—

"Servant of God! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter Thy Master's joy."
—The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame,
He fell—but felt no fear.

. . . . . .

At midnight came the cry,
"To meet thy God prepare!"
He woke, and caught his Captain's eye;
Then strong in faith and prayer,
His spirit, with a bound,
Bursts its encumbering clay:
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy.

PRESIDENT HARPER[1]

(January 10, 1906)

BY ANDREW FLEMING WEST
Dean of the Graduate School, Princeton University

I

With those who live from day to day,
Not as they would, but as they may,
And step by step hold on their way,
Give me, O God, a place.

Too easily we do and dare
When help is near and life is fair,
And dreams come true—O then how rare
The venture of the race!

Each new day sees a new world born,
Each day a life, and sloth a scorn:
On to the end! the sun of morn
Shall never lose its light.

II

O days of dark and fiery pain!
The work half-done, and help in vain,
Tired out the heart, tired out the brain:
Now gird thee for the fight.

Undying Hope in dying man!
"Not all we would, but all we can;—
Good cheer, good cheer"—his message ran,
And we that word must keep.

The work half-done? Nay, all is done.
Tired Workman, rest. Thou hast begun
Thy work in us. O crown well won!
Sleep, silent hero, sleep.

With those who live from day to day,
Not as they would but as they may,
And step by step hold on their way,
Give me, O God, a place.

[1] Read at the special memorial service held at Columbia University on Sunday, January 14, 1906. The poem was also read at the memorial meeting of the student body in Leon Mandel Assembly Hall, University of Chicago, on Monday, January 15, by Professor William Gardner Hale, Head of the Department of Latin.

PRESIDENT WILLIAM R. HARPER

Died January 10, 1906

MEMORIAL ADDRESS AT THE UNIVERSITY OF ILLINOIS[1]

BY PRESIDENT EDMUND J. JAMES

When great and good men pass away, it is proper that in response to those deeper instincts of humanity which make for the higher life of the race we shall turn aside from our accustomed vocations for a time and with bared heads and devout hearts pay our last respects to their memory. This not so much on their account, for they have passed beyond being affected by what we say or do or think, but for our own sakes, and the sake of our fellow men, of our society, of our civilization. The study of the work and life of the men who have been intellectually and morally great has ever been one of the most fruitful sources of new interest in the things which make for righteousness and efficiency in human life. We give our children the biographies of the great and good men of the past, with the hope that their aspirations may be awakened for the best things in life, and their determination quickened to reach for those higher things, to live the higher life in every sense of that word.

It is not easy for us, of course, to gauge properly the services or character of the men with whom we live, and with whom we have worked and toiled. We are almost inevitably driven either to overestimate or to underestimate their strength and power. If they have been leaders in whom we have had confidence and to whom we have looked up with respect, we may easily exaggerate their importance for our day and generation and for the time which is to come. If we have been in conflict with them and struggled for other things than they; if we have had differences of opinion, and have tried to make our own ideas effective and prosecute through to success our own plans against their will, it is easy for us to underestimate, not simply their power and vigor but their good faith, their honesty of purpose, their moral courage. And so of course the ultimate estimate of a man's life and character must be deferred until long after he has passed away. But that should not prevent us from expressing our opinions and ideas now as to what men are doing and have done whom we have known, and with whom we have lived and worked, for our testimony is one of the evidences which will be used by the historians of the future in making up their judgment as to the really vital influence of those few men whose memory posterity will cherish and whose biographies posterity will read.

I make no apology, therefore, in using what some may think exaggerated language in presenting an estimate which some men may think is too high; but I know, at any rate, whereof I speak so far as *facts* are concerned; and the judgment of different men in interpreting these facts will, of course, be almost as various as the men themselves.

Doctor William Rainey Harper was not a native of Illinois. He has lived in this state less than half of the years allotted to him, and his really prominent activity began only sixteen years ago. But in that time, without having held any public office; without having been associated with any military glory; without having written any books which have commanded wide interest; without being distinguished as an orator; without having achieved distinction

[1] In the absence of President James, who was in attendance at the funeral of President Harper, this address was read by Professor David Kinley, Dean of the College of Literature and Arts. Other addresses at the memorial service at the University of Illinois, which was held on Sunday, January 14, 1906, were made by Professor Thomas J. Burrill, Vice-President of the University; Professor Edwin G. Dexter, and Assistant Professors James W. Garner and Edward O. Sisson.

in politics; without having accumulated great wealth; without having managed any great business enterprise, as great business enterprises are counted nowadays, he had risen, at the time of his death, to the position of the most distinguished citizen of the state of Illinois. No man at the bar, in business, in politics, has won for the city of Chicago and this great commonwealth which we all so love, such universal recognition and distinction in the last decade as Doctor Harper. There is not a village in the United States where his name is not known, where there is not some soul which has been touched by one or another of the manifold influences which his unique personality set in motion, and has not been lifted to higher levels because of his contact with these influences. There has not been a man in the world in the last decade, who has been more widely known as an educator, as a creator, as a prophet, as a poet in the old Greek sense of the term, in this field of education.

Doctor Harper has been simply a teacher and an educational administrator. As a teacher he had achieved national reputation before he was elected president of the University of Chicago. He had organized one enterprise after another with educational aims and purposes which had begun to exercise a remarkable influence in the respective fields in which they were at work. As president of the University of Chicago, he has achieved world-wide reputation as an educational organizer and educational seer.

He was, in the best sense of the term, and in the large sense of that term, an educational statesman; and I know no better illustration of the real significance and importance to any human society, of the seer and the prophet, as compared with the man of mere routine administrative efficiency, than a comparison between Doctor Harper and his activity and that of the ordinary successful college president. He was not content with building up an institution which should merely duplicate the work of another institution. He would evidently not have been content even with putting this institution at the very head of the institutions of the world, in the work which they were doing at the time this institution was organized. On the contrary, he aimed to strike out new paths, to blaze new trails, to enter unexplored country and win over for the race undiscovered wealth in these new territories. He tried many experiments. Some of them, of course, failed, others did not succeed; but he introduced new elements into the educational life of this western country, and I believe of this nation, and ultimately of the world, which alone would have made it worth while for him to have lived and toiled.

He was not merely content with organizing this institution, this university, even with these new outlooks for a university, but his mind was ranging over the whole field of educational life and history with the eternal question, Is this the best thing to do? Is this the best way to do it? Where and how can improvements be made? He was a man, therefore, who made educational issues and, in this respect, only President Eliot, of Harvard, can be compared with him in the whole educational history of the United States. College faculties and university faculties in the Mississippi valley have been discussing for ten years new issues which in one form or another he projected or made more vital than they had been before. He was concerned with everything which touched education from the kindergarten to the university, and there was nothing too small and nothing too large for his intellect to grapple with and his sympathy to seize upon.

Certainly all teachers and educational administrators ought to feel under a profound debt of gratitude for this life and career. I think no single man has done so much to raise the popular estimate of the teacher's vocation, the professor's calling, the university president's occupation, as Doctor Harper. His strong and vigor-

ous personality struck the popular imagination in a way to fix attention upon the things which he was urging upon the public, and I think it is not too much to say that every teacher in a rural district, in a public high school, in a college or a university in the United States today, enjoys a larger respect in the mind of the common man, because of the influence of Doctor Harper's work. I am confident that the pecuniary returns for teacher's work and the money expended on lower as well as higher education in the Mississippi Valley are today larger, and in the future will be still larger, because of the indirect, reflex, subtile influence of this increasing respect for the profession which such a career as this is bound to beget. Our western world today is turning aside to pay their respects to this man; and in their doing that they cannot help being influenced by the things for which he stood, the policies which he advocated, the ideals which he cherished and urged upon their attention. It is hardly necessary to add that the effect of his work has been to stimulate greatly the facilities and opportunities for higher education in this Mississippi Valley. It is easier for us here at Illinois today to get money from the legislature for the higher work which we ought to be carrying on. It is easier for us to get money for necessary equipment than it would have been except for his activity. The establishment of the University of Chicago with the announcement of the things for which it was to stand, opened a new era in this Mississippi Valley. Every institution of higher learning has profited by these altered standards and these higher ideals.

I was privileged to stand in very close relations for seven years with Doctor Harper. As director of one of the chief administrative divisions of the University I came in contact with him almost daily upon one or another question of university policy. I had many differences of opinion with him as to the wisdom of this or that policy; but I never discussed any subject without getting a new point of view, new ideas, and even if I were not convinced, a higher respect for the intellectual power, for the moral earnestness, for the devotion to the highest and best things, which characterized this man.

A president of a great university in the United States today, must assume such a multiplicity of duties, must decide such a vast variety of questions, that his decisions must oftentimes be, and still more often seem to be, arbitrary and ungrounded in considerations of wisdom. He must keep in mind so absolutely the interests of the institution which he represents that he must sometimes seem to be unsympathetic and sometimes perform acts which seem inconsiderate, and even cruel. His only consolation is a feeling that he is doing his duty according to his best light. But he should do it with all due consideration, with all due respect to the feelings and rights of others. Dr. Harper had such a vast range of enterprises under his direct supervision and control that his decisions oftentimes had to be made very quickly, and steps taken which, though in the interest of the enterprise, seemed to inflict hardship upon persons connected with it. I had occasion to witness the conflict in President Harper's mind in many of these cases. His kind feeling for the difficulties and troubles of others, his deep sympathy with every aspiration toward higher things, inflicted upon him the keenest pain in connection with many steps which he was compelled by circumstances to take. And I have known him on many occasions to go out of his way for years after he had been compelled to inflict a wound, in order to lessen the pain and discomfort of that affliction by every means in his power. It was this feeling of sympathy which rallied to his support the enthusiastic devotion of the men who worked with him. I never felt, myself, even when he was doing things which I did not like or disapproved of

most heartily, as he sometimes did, that he was animated by any other motive than the highest interest of the enterprises committed to his care.

The life of a man occupying such a position is in many respects a most lonely one. He cannot have friends in the ordinary sense of the term, that is, people whose interests he can advance in season and out of season, solely from his love for them, solely from his regard for their advancement. As a man grows older in such work, it becomes more difficult to make friends outside of his particular occupation, outside of the lines which are absorbing his attention; life becomes more lonely and the path he treads more devoid of companionship. That Dr. Harper felt this most keenly and suffered from it in the last years of his life, I have good reason to know. But it only served to make him more devoted to the interests he represented, to the cause he cherished, to the ideals he was promoting.

I must not make these remarks too long, and I have only time to note one other thing in his career that seems to me may be an encouragement to any and all of us; and that is that his career represents the vast range of opportunity open to every young American. Graduating in such a small college down in Ohio that I doubt whether anyone of you ever heard of it except as the place where he graduated, without wealth or prominent social position or friends of pecuniary or political influence, he stood absolutely on his own feet facing the world, when, a young fellow of eighteen or nineteen, having already taught for a short time in one of the districts of Tennessee, he went to Yale University for further study. No one, however, could come in contact with him, of course, without recognizing a man of power; and it was natural that he should make an impression upon his instructors at Yale. But the only position open to him when he came out was that of an instructor in a theological school near Chicago. But from his study room in this theological school he started educational enterprises which were destined to have a wide influence, and will continue to have an influence far beyond the present generation. Here he "grew in grace and in the admonition of the Lord" till his great opportunity came; and as the opportunity widened and enlarged he measured himself up to it in the fullest possible manner. There never was a time in the development of the University of Chicago, from the first $600,000 which was promised by Mr. Rockfeller on condition that $400,000 more be raised, up to the time when its total property amounted to five millions or ten or fifteen or twenty millions that Dr. Harper did not appear distinctly and plainly as greater than the situation, as able to utilize wisely for education still more and still greater opportunities. There never was a time in which he did not dominate, in the good sense of that term, the situation and the whole situation, educational and financial, by his personality.

Young friends, people tell us sometimes that there are today no opportunities in American life. In fact, the opportunities are just beginning to open up, and some of you who are sitting here today will live to see a period in which the achievements of the last century and the last generation will be so completely cast into the shade in every department of intellectual and moral effort that you will look back upon us and our predecessors as we look back upon the eighteenth and seventeenth and sixteenth centuries. Opportunities are here in infinite abundance. Closed doors over which is written the word "opportunity" may be seen about us in every direction. They are waiting for the man with the magic touch to knock upon them. They are locked, many of them, with combination locks, it is true, but somewhere the man will be found who will understand their mechanism and know how to open these doors, which will then reveal such vistas of work and achieve-

ment as the whole past history of the race cannot afford. The question is, are you and I ready to avail ourselves of these opportunities? Are we, in the quiet of our study rooms, in the whirl of our factories, amid the rustling tassels of our corn fields, developing those qualities, moral as well as intellectual, which must underlie any great success? For we must not lose sight of the fact, and I have not dwelt upon it because it was so evident that I did not think it worth the notice, that Dr. Harper's success after all was not his intellectuality and not his rare sympathy for humanity, but his moral qualities and moral nature. Not all his intellectuality and not all his sympathy could have accomplished any of these things if they had not been grounded in a moral character, in a moral nature which dominated and controlled them all.

I believe that when the history of the last fifty years of Illinois is written a century from now by the historian who can pick out the real forces that have determined the life of this commonwealth in the century to come, after the names of Grant and Lincoln, no name will be enrolled higher than that of Dr. Harper—but yesterday the first citizen of Chicago, and one of the foremost educators of the world.

William Rainey Harper: The foremost figure of the last decade in the educational field either in Europe or America; an educational statesman of the first order; a man of the rarest insight into the very inmost recesses of the forces which make for the higher life in our civilization; a leader of men, of broad views, wide sympathies, and uplifting influence. Every institution of higher learning in the Mississippi Valley is doing better and larger work today because of his efforts. If the University of Chicago had done nothing else in the last fifteen years than afford an opportunity for unfolding the activities of this unique personality, it would be richly worth to the world all that it has cost in money or effort.

We shall not soon look upon his like again.

MEMORIAL ADDRESS AT DENISON UNIVERSITY[1]

BY RICHARD STEERE COLWELL

Professor of Greek in Denison University

It is twenty-seven years ago last September that I first became acquainted with President Harper. He was at that time Principal of the Academy here, and I had just begun my work in Denison. And from that time to the day of his death it was my privilege to be numbered among his warm friends. I was then, as now, deeply interested in the study of the Greek of the New Testament, and he was much interested in the Hebrew of the Old Testament. Thus it came about that there was a basis of common interest and sympathy on which a lasting friendship was built. As time went on the friendship deepened, and I can remember a great many conversations with him, most of them in regard to the word of God and future work based upon it.

As I have said, he was intensely interested in the Hebrew language and looked forward eagerly to an opportunity to teach it. He thought that the language was not properly taught. He felt certain that it could be so taught as to make the study of it much more attractive and beneficial than was then the case. And although I had at the time learned to read it with some facility I very willingly assisted in the formation of a class with which he proposed to try some experiments in methods of teaching it. I do not remember just how long I was a member of that class, but it was long enough to give me an experimental knowledge of President Harper as a teacher. It has been my good fortune to be under the instruction of a number of eminent teachers in this country and a few in Germany, and I speak advisedly when I say that President Harper was among the very best teachers of his time. He had an ability to teach such as very few men have. He had that rare ability of awakening enthusiasm in his pupils for the studies they were pursuing—an ability which no amount of mere knowledge can supply or awaken. I have known but few teachers who could surpass him in that respect.

President Harper had many of the qualities of a teacher which accompany this power, although they do not create it. I will allude very briefly to three of these.

In the first place, he was thoroughly informed about the subject which he taught. It was his delight to delve deep in its lore. He loved it. He loved to teach it to others. It was no irksome task to him to spend hours in guiding others along the road he had traveled. I remember asking him one day if he really understood the origin of all the peculiar forms of the language he was so much interested in, the Hebrew, and he replied that he thought he knew them all but one which he mentioned, and he believed he would soon have cleared up all his doubts about that. He was always willing and eager to spend all the time and labor necessary to master his subject. And I knew no man who could work more hours than he.

In the second place, he had an intense personal interest in his pupils. His interest was not limited to the classroom or the subject taught, or to the school. He was interested in all that concerned his pupil. Although working more hours than most men work, he was always ready to form new classes outside of the regular hours, to help along his students. He made each pupil to feel that he knew about him, that he was his friend, ready to do everything in his power to assist him. Of course, the inevitable result of this was that he awakened an un-

[1] This address was given at a memorial service held in Granville, Ohio, on Sunday, January 14, 1906.

bounded enthusiasm in all who came under his instruction.

In the third place, he had an immense driving power among his classes. He could get more work out of his students than any teacher I ever knew. He made large demands upon them and made them feel that they must meet them. He made them feel that they wanted to meet these demands. They wanted to do it more than anything else. In fact, this went so far that I have known his colleagues to object that he was drawing to his work the whole working power of his students, so that they had little left for other studies. The students often felt that they must get Harper's lessons before all others. The others could take what was left.

I have called these three qualities or characteristics which President Harper possessed in a very high degree the frequent accompaniments of great teaching power, because, although they usually accompany it, a man may, in my judgment, possess them all and not be a really great teacher. In fact, some great teachers do not possess any of them in a high degree. They are important but not essential. They are valuable but not indispensable.

The one thing which made President Harper the great teacher that he was, was his attitude toward the truth—linguistic truth, philosophical truth, biblical truth. He was eager for it. He wanted to possess it. He was willing to work for it and to sacrifice for it. And more than that, he was willing to accept it when he found it, no matter what it was, or how it appeared. I have known men who would work for the truth, but who were afraid of it when they found it. If it had any different appearance from the truth with which they were familiar, they were unwilling to accept it. They did not like its unsettling effects. They could not bring themselves to make the new adjustments which this new truth, or new phase of truth, demanded. They wanted things left as they were, as they had been accustomed to them. But President Harper was not of this sort. He wanted the truth, and when he found it he let that truth have him; he let it possess him. Other things could take care of themselves. The truth had the right of way. Other things must yield to it and adjust to it.

In all these respects the truth to President Harper was not, as it is to so many, a thing of the past; something done up in a package with a label on it to refer to. The truth to him was not a dead past, but a living, present reality and power; something that could be used, appropriated, adjusted, wrought into the life of the present. He did not despise the truth of the past, but he was most interested in that of the present. He was not afraid of it. He wanted it, and he was willing to yield himself to its guidance. He felt safe in following it. He did follow it with confidence. In the last letter which I received from him, less than a year ago, he said that he did not know what God had in store for him, but that he should fearlessly follow on, doing the work assigned to him, to the end. Surely it is a worthy example for every believer.

MEMORIAL ADDRESS AT JOHN B. STETSON UNIVERSITY[1]

BY PRESIDENT LINCOLN HULLEY

Students and Friends: Let me fix your minds on the purpose of this meeting. It is a memorial service to Dr. William R. Harper, President of the University of Chicago. By virtue of our affiliation with Chicago he was our President, too. Last week he said good-bye, passed through the gates of death, and journeyed on to the City Eternal. He died, as he had lived, victoriously. There was no dread of the unseen in his mind, there was no halting doubt as to what waited him on the morrow. The expectation of immortality, while grounded in reasonable convictions, rests, in the last analysis, on faith, and he had faith. Like Moses he walked as seeing Him who is invisible, accepted the belief in a future life, and ordered his life on the principle that it was true.

This vast audience, assembled here to honor his name, is a proof of how well known he was. Here in Florida, he has stood on this platform and looked into the faces of a DeLand audience, and spoken a message of cheer. He has done the same in many widely separated places. The universities of this country are the symbols of our people's highest thinking and noblest ideals, and it is in the universities that this man will be most honored by thinkers, investigators, critics, by men of intellectual power and men of action, leaders of thought, and makers of opinion. These men will rise up all over this land and will say that one of the most forceful, resourceful, and fruitful men of this age was William R. Harper.

A mighty leader has fallen. He was a prince among his fellow men. None ever worked with him without acknowledging his headship. They did not always agree with him, but they said this man can do more and do it better than the rest of us. They never worked with him without saying he is a tireless worker, he toils night and day, he is perpetually planning, daily bringing things to pass. Those who did not agree with him would have to confess that he had done his thinking and produced results, while they were dreaming about it and flattering themselves that they were right and that his way was wrong or not so good as theirs. And this is no reflection on any one who ever worked with him. It was the common experience of all. He was a mighty man of action, great in word and deed.

Energy of character was the most conspicuous trait in President Harper as I knew him. He was a dynamo full charged. He fairly throbbed with an excess of physical energy in his best days. He drove his work continually. His will never balked at obstacles. His energy of spirit attacked the day's work in a masterful way. His sturdy will kept his tired body at work till midnight and urged it to its tasks again in the early morning.

I have seen his eyes dance with enthusiasm. He was not like other men. Other men, for that reason, failed to understand him. I do not mean by that that he suffered much from being misunderstood. His admirers failed to understand him. I have sometimes heard them say that he did not have poise, that he was too sanguine and allowed his feelings to run away with his judgment. But results proved that he did not.

Connected with his energy was his industry. He was indeed an indefatigable worker. Sitting at Dr. Harper's dinner-table once, next to Dr. A. B. Bruce of Scotland, I heard the latter say of Dr. Harper, "I don't believe he

[1] This address was given at the memorial exercises held at John B. Stetson University, DeLand, Florida, on Sunday, January 14, 1906.

ever goes to bed. I have lived in the house with him three months. He is always at work when I go to bed, late or early. and he is always at work when I arise, late or early." Once at Chautauqua he told his Hebrew class in which I studied, "You are neither to eat, drink, nor sleep. You will recite three times a day, six days a week. Study nothing but Hebrew. Go to no side interest. Begin with the rising of the sun Monday and stop with the chimes Saturday night." That is the way this unusual man worked himself, and others were willing to do it for him.

Dr. Harper's use of time was a thing that impressed me. He knew the value of odd minutes. He did not lose time doing over and over again things already done, nor idly contemplating his achievements and flattering himself about them. Time was too precious. Once a thing was done he dismissed it, except as he had to review it. On he went to new tasks. His day was carefully planned. Office hours, class hours, study hours, committee meetings, were all set in order. Not a minute went to waste. Odds and ends of time, incident to executive work, were carefully utilized. He has told me that many a time after his day's work at Denison Academy was over, he would spend the whole night in studying Hebrew. Some of us remember reciting to him at Chicago at seven in the morning, and afterward going to our breakfast, he having had his at six. By nine his class work was over and the day was given to business.

Another great characteristic of Dr. Harper was his ability to set others to work, not merely for his own plans but for theirs. He drew many very able young men to his side. He energized them. They became enthusiastic over the possibilities of a given course as he opened it. Hundreds have felt his power in this way. They flocked to his classes at Yale, and in the summer schools, and later at Chicago. They have gone out over the country and still feel his powerful personality. It was not magnetism so much as enthusiasm and example that did it. He cast a spell over people. They wondered and admired. Hundreds of men in American pulpits, colleges, and divinity schools today owe their zeal in careful Bible study to President Harper. Through them he reaches hundreds of others. His boys liked to work for him. Many of them were older than he was, but they gladly acknowledged his zealous leadership and held up his hands.

The outward facts of his life were remarkable. At the age of nineteen, after two years of study, he took his doctor's degree at Yale under the famous Dr. Whitney, his thesis being a comparative study of the prepositions in Latin, Greek, Sanskrit, and Gothic. He found his earlier work at Morgan Park in teaching Hebrew. He began to organize summer schools for Hebrew and the Bible, and soon had five scattered over the United States. He wrote books, started magazines, taught evening classes. He became a professor at Yale, and there his fame grew. He was a wonderful teacher, with a capacity for interesting people that was unequaled.

Dr. Harper lived with a great moral purpose. His dispositions of will were right. He allied himself with good men for good works. He daily threw his powerful influence on the side of great ideals. He was clean in his heart and in his speech. He worked for good causes all the time. His nature concealed nothing. He was true to his convictions. He had faith in God and in his fellow men. He wrought for lasting ends, never sparing himself. There was nothing perverse about him, nothing cynical or censorious. He tried to be all that he believed in. He was cheerful, even jolly. He was kind to every member of his classes, even to those who might irritate him. All the while he worked he felt guided by Divine Providence.

This was no abstraction to him. He had the Hebrew idea of God as a living person. He believed so well in God that he put himself in harmony with Him. His purpose was to fulfil the will of God in his own life.

President Harper has had many critics because of his alleged views of the Bible. He knew the text of the Bible better than any one I have ever known. He was at home in the Hebrew text of the Old Testament, and was a wonder to his classes in syntax as he thumbed its pages to prove a rule of grammar. His philological and grammatical mastery of Hebrew impressed some even more than his historical or theological construction did. But that was likely because of his method, which was Socratic. I have known students to rail at Dr. Harper for things he did not teach or believe. They imputed ideas to him that he brought out in the classroom without necessarily endorsing. He presented both sides of every question, and however radical his views on questions of textual or historical criticism, he always held them honestly, and just as honestly believed in the essentials of salvation taught by the Bible. His make-up was not that of an exhorter but of the student and scholar.

It was the Bible that made him. He loved it above every book in the world. He knew it better than any other book and better than any one else that I know. He constantly studied it and taught it. It stands to reason that any one who will put more time on it than others, is likely to get a different, perhaps a better, understanding of it. He was never its hostile critic. He opened his classes with prayer. He never joked about the Bible, always speaking reverently about it. Nothing interested him so much as questions about the Bible. He devoted himself to Hebrew and Semitic, to archeology, to excavation and discovery, to providing books, magazines, a museum, chairs, and funds that would shed more light on the Bible, and to organizing all agencies that teach it; but he was deeply interested, too, in what others were doing to rouse people to a sense of their spiritual needs and the satisfaction the Bible would give them.

The University of Chicago was his greatest work. He more than once thought of his first loves and expressed the opinion that he would rather be known by his books than by other things. But the University of Chicago is his monument. As he organized Hebrew grammar, so he did schools and departments. His work at the University meant the gathering of resources, the directing of energies, and the starting of influences that will continue for hundreds of years.

Everyone said he would die in middle life, and he did. Our mortal part will not stand such a pace. Apart from his native energy, which urged him on, doubtless his philosophy of life was that he should spend it to best advantage. And this he did. In his brief term he lived a thousand years, as other men count life. He proved that "we live in deeds, not years, in thoughts, not breaths, in heart throbs, not in figures on a dial." He gathered himself together with all care and threw himself into his work with unstinted enthusiasm. Some people ask, did it pay? That depends on what one is living for. Others have said, speaking of his salary, that he was well paid. Dr. Harper never thought of that. It didn't pay, if money is the standard of value. Men of Dr. Harper's class never ask that question. He did not. He was doing a life work. He was called to do it. He gave himself to the doing of it, and he found life. The paradox of life, as he knew it, is that one must give to have, spend in order to increase, die in order to live. He gave his life in service. He took the risks of death as all good soldiers do, and he met it unafraid.

He was great in his life and great in his death. Knowing that the shadow was on him, he never flinched. He did not even murmur. He dared even greater things. Forgetting the things that were behind at the very moment when one might expect reminiscence, he pressed on to the things that were before:

To feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe.

There was for him "one fight more, the best and the last." So he girded himself, and fought the fight, and conquered. He grounded his life in the Bible—in its ethics, religion, psychology, practical wisdom and examples. He lived much with Moses, David, Isaiah, Amos, Job, Paul, and Jesus the Christ. He caught their inspiration. He lived for their ideals. For his unusual methods he was condemned sometimes as they were. But they were in his blood, and he died with the fortitude and moral grandeur of the heroes of old.

ADDRESSES AT THE MEMORIAL MEETING OF THE STUDENT BODY[1]

ADDRESS

BY HARRY PRATT JUDSON
Dean of the Faculties of Arts, Literature, and Science

One of the most striking facts which have come to me in my relations to Dr. Harper is the very warm personal affection entertained for him by a great number and a great variety of men. They are men who apparently oftentimes have not had very much in common one with another, and yet all have this common attachment which has bound them closely to the President and which in turn bound him to them. This kind of affection between men is a matter common in your experience and in mine. We know that ties formed among college students in their life together are exceedingly close and long continued, in fact, becoming some of the most permanent and tender among the relations of life. Such affection, binding men together, peculiar in its character, is strong beyond any possibility of description. It is this with which we are familiar and which we recognize as a common and very interesting fact in life. The unique thing with our President was, as I have said, that this affection existed between him and so many men living under so many different conditions and with so many different sets of ideals.

In seeking for the causes of this very unusual fact I have been inclined to find them in two things which were very highly developed and very conspicuous in the character of Dr. Harper. The first of these was his wide range of sympathy with all sorts and conditions of men. He understood men in all relations of life and sympathized keenly with them in their ideals and in their ambitions. He understood the scholar and investigator. He understood the active man of affairs. He understood the young man—the student. He understood men in public life. He understood the warm feeling of national patriotism. He understood the active organized life of the young man. He was in keen sympathy with college spirit. He was very much interested in public education. In fact, there was hardly a form of modern activity, wholesome in its character, with which he was not in touch and in close sympathetic relations. This great catholicity of sympathy, accompanied as it was by a tender affectionate disposition, I think is one thing that greatly endeared him to so many men in so many lines of modern activity.

Another side of Dr. Harper's character which was very obvious to all who knew him closely, was his firm faith in the future and in what could be done with it. Many and many a time I have gone into his presence with some problem, feeling doubtful and perhaps discouraged, but five minutes with his great enthusiasm and warm faith sufficed to convert the entire attitude of mind to one sympathetic with his. This we call magnetism. The foundation lies in enthusiasm, in confidence, and in this abounding energy of his which converted every plan in his mind at once into a plan accomplished. This enthusiasm of his was contagious, and his faith in the future and in human possibilities became converted in every man's mind into a similar faith and similar enthusiasm which made many things possible which otherwise would have been entirely impossible.

We are discussing at this time the advisability of placing in the quadrangles some stately building which shall stand for all time as a memorial for our lost President. That such plan will be carried out I confidently believe; and yet, after all, the best memorial of Dr. Harper which can ever exist is the University which he

[1] These addresses were given in the Leon Mandel Assembly Hall on Monday, January 15, 1906.

founded. We must remember, too, that the University is not its lands, its buildings, its endowments alone. The University is the entire body of men and women, faculty and students, who compose the University community, who are here for the common purpose of attainment in a high intellectual life, with the common purpose of adding to knowledge by research. If we, then, wish to do our best to keep green the memory of the intellectual founder of the University, shall we not all of us, Faculty and students alike, unite in doing the best that within us lies to make the University all that Dr. Harper ever dreamed? To that end above all things we need to remember that we can do nothing without unity. Let us stand by one another; let us act as members of a common body, and let us never forget that we are members, above all, of the University of Chicago. And this implies, in the second place, a loyalty on the part of each one of us which will make him cheerfully ready to give of his time, of his efforts, of whatever is needed to make the institution what it should be. It is by the sacrifice of time and thought and work that great things are accomplished in the world. The University can be maintained and extended; its life can be kept strong and vigorous and glowing through the years that are to come only by all of us putting in together our best efforts, our knowledge our life, to that end.

ADDRESS ON BEHALF OF THE DIVINITY SCHOOL

BY ERI BAKER HULBERT
Dean of the Divinity School

Not many of the students whom I address this morning, and not all of the teaching staff, are familiar with the circumstances under which this University began its career, and under which the President consented to assume the headship. Those who are familiar with this early history, into the details of which I need not here enter, can well understand the grounds of our loyalty to the University in general, and to our departed leader in particular. Before the doors of the institution were opened we were pledged in advance to the support of the main outlines of the policy which has since been carried out. We have never had occasion to regret these initial steps, and subsequent events have abundantly confirmed the wisdom of our decision.

Besides the general compact into which we entered with the President at the beginning and on the basis of which he accepted the responsibilities of leadership, there are peculiar circumstances in our situation as a school of theology which bind us in loyalty to the larger scheme of education which is here represented, and to him whose fertile brain conceived and created it. Our position is such, chiefly by virtue of our connection with the University, that we enjoy a liberty both as regards the form and the substance of the clerical discipline which is enjoyed by scarcely any other seminary in the land. Encouraged by the President we have striven to make wise use of this liberty. In our sphere we have addressed ourselves to the solution of many delicate and, as we believe, vitally important problems which confront the modern religious world. Some of these problems we think we have solved to the satisfaction of the more intelligent members of the various Christian communions; others are yet in process of solution.

It is our conviction that incalculable benefit will accrue to the Christian world by the study of theological science in the reverent, truth-loving spirit, and by the accurate and painstaking method that obtains in other divisions of the University. It is by virtue of our organic relations with these other colleges and schools and of our participation in the scholarly, scientific, and progressive spirit of our lamented President that it is made possible to us to contribute somewhat to the correcting and clarify-

ing of current religious conceptions. In time to come, as in time past, we shall evince our loyalty to the established traditions of this school of learning by pursuing steadily and intelligently the path marked out for us by the one toward whom our thoughts are turned today, whose memory we shall always cherish and whose inspiring example we shall strive to follow.

ADDRESS ON BEHALF OF THE LAW SCHOOL

BY CHARLES ANDREWS HUSTON
Of the Department of English

Of the great projects of President Harper the Law School is among the latest realized. But from its opening day it has felt itself, and I think has been felt, to be an integral part of our University. We did not need this community of sorrow to bring us all into fellowship. We have from the very first been knit into a common life. That this has been so, that this feeling of ultimate participation has been ours, is due in large part to the far-sighted policy of our dead leader. In his great decennial report, in speaking of the Law School, then about to be founded, he laid down three principles as fundamental in its building. The very first of these was that it should form "an organic part of the University, making contributions to the University life and at the same time imbibing the spirit and purpose of that life." The history of the last four years has proved these words prophetic.

But even more than to this wise planning our participation in the spirit of the University has been due to the influence of the President's personality, penetrating this as every relation of the University life. Many of us now in the Law School had in our college days learned to know and honor President Harper. All of us, wherever our undergraduate years were spent, have come to recognize in his life the embodiment of an ideal which seems peculiarly appropriate for men who will practice the profession of law. Like the President's, our lives must largely be spent in tasks executive, tasks which call for the exercise of those abilities which he so conspicuously displayed as head of our great institution. His versatility, his inventiveness, his ability in referring daily varying problems to underlying principles, the promptness of his decision, the inerrancy of his judgment—how readily and keenly we covet these qualities for our tasks. But we will do well to remember that basal to the President's executive abilities was that profound scholarship which was to him a source not only of solace but of strength in the thickest press of the most practical affairs. Even more must we remember that that scholarship and that executive ability were ennobled by generous and unselfish devotion of them to the public good.

Not the success granted to the President's abilities, splendid as that success was, but the cause to which those abilities were consecrated—this it is that gives meaning and grandeur to the President's career. If we, to the measure of our powers, devote ourselves as unselfishly as he to public service; if as lawyers we conceive ourselves as ministers of justice, as he loved to think of himself as a priest of education, our work will be a tribute, of the kind he would most prize, to the University to which we owe so much—the University which he loved so dearly, and which owes so much to him.

ADDRESS ON BEHALF OF THE ALUMNI AND GRADUATE SCHOOLS

BY ARTHUR EUGENE BESTOR
Of the Class of 1901
General Secretary of the Alumni Association

The University of Chicago is to all of us today a sad and lonesome place. To think of our Alma Mater without our President is almost impossible. These floral offerings, these flags at half-mast in our city, these memorial services all over the land, these tributes from men at home and abroad, all testify to the fact that one

who was to us an elder brother and a helpful friend was to the world at large a man of influence and mighty power.

It is not for me to speak of our President as a scholar, an educator, an executive, or as a religious leader. To me is given a humbler and yet a more congenial task. I come this morning to speak briefly of President Harper from the standpoint of those who have shared the inspiration of his life through this great institution. It matters not whether we knew him intimately or not. No man or woman who has entered the halls of the University during these fifteen years but has felt in some way the touch of his life. How deeply he was interested in all our student activities, how concerned he was for all who have gone out from among us, only his absence will reveal. For some of us his friendship was one of the choicest privileges of our college days, and to us his death comes as a bitter, a personal loss. On behalf of all the alumni and the older members of this student body I come to lay a tribute on the bier of our departed leader.

There has been a tendency on the part of some to speak of our institution as "The University," to describe it as a material thing. Many have told of the extent of its campus, the amount of its endowment, the number of its students. With the loss of the President, what this University is and what it stands for has been revealed as it could have been revealed in no other way. We have begun to see how truly this was "His University;" and what a monument it is—not these buildings of brick and stone, not this wide-spreading campus, but this institution, a vital force in America's future, a life-giving power for the centuries.

I bring to you this morning a higher conception than either of these, a conception which I believe our President would wish to have emphasized by anyone who presumed to speak for the alumni at a gathering like this. This is "The University," it is "His University," but in a truer and deeper sense it is "Our University"—his and ours. The highest privilege that has been granted us in this decade and a half has been the opportunity of being co-laborers with him in building up this institution of learning. The Trustees have had a part, the Faculty have had a part, and we have had a part in molding this life. We have shared in his work, his achievements, his ambitions, his friendship.

Our thoughts are, therefore, toward the future, not the past. He would have it so. In these last days he has thought not of what has been accomplished but what will be brought about in the years to come. As he lay dying on our beautiful Midway and looked out over the beginnings—for they are only the beginnings of this institution—he pictured the University a hundred years hence. And then he closed his eyes in the firm belief that others would carry on the work he had begun. He has gone; the work remains. He has laid the foundation; ours is the task of building thereon.

The Faculty and the Trustees will continue his policy in the administration of this institution. Upon the alumni and students of the University is laid as high and holy a task. It is for us to exemplify in the world of business and law and politics and education and religion those qualities of character which made our President what he was. If we can do our work with that open-mindedness which was ever ready to accept truth from whatever source it came, with that optimism which made him believe in the future of the University and in the future of every man and woman who has received her training, and with that sublime courage which made him live patiently and heroically a year after the death warrant had been read to him—then shall we pay in some slight

way the debt we owe to this our dear Alma Mater—his University and ours.

Our friend, our President has left us a noble heritage. Life with its many problems is upon us. He still lives in our lives, our ideals, and our ambitions. Of such a life Longfellow has written:

Death takes us by surprise
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

ADDRESS ON BEHALF OF THE SENIOR COLLEGES

BY GEORGE RAYMOND SCHAEFFER

The President of our University has passed from among us. The last rites have been celebrated, and as we are about to take up our work again as members of the University which he projected, created, fostered, and administered, and to which, it may be truly said, he gave his life blood, we are gathered here to pay him tribute. The spirit of this occasion would make it more accurate, no doubt, to say that we are gathered to pledge him tribute, rather than to pay it. The more we ponder on the life of our dead benefactor the more vividly we realize that anything approaching an adequate tribute from us must consist of deeds, not of words; of a discharge of duty in the acts of years, and not of mere expressions of sentiment. It has been fitting during the past days of sorrow to indicate, by reverent words, the boundless love and deep admiration we had for him, but it is more highly fitting now to resolve that we will lay firm hold upon the wonderful, yet surprisingly simple, lessons of his life. It will not be sufficient merely to acknowledge these lessons, and this day will be of little import unless it marks a determination to heed them and to apply them to our conduct henceforth.

To the students of the University of Chicago the life of President Harper ought to prove a most powerful influence in leading us to better and higher things, and an inspiration for attainment such as we have never known in our lives up to this time. He has clearly enunciated his principles, and has abundantly applied and interpreted them in his acts. His virtues were the simple ones, the ones most worthy of emulation. His precepts are concrete, and meet one another in the appealing completeness and perfect harmony of his thought.

In his almost immeasurable ambition to advance the best interests of his fellow man, President Harper conceived and brought into existence the institution of which we are an organic part. In the direction of its affairs he was guided by his lofty ideals. To the accomplishment of its ends he marvelously devoted his prodigious energies. He would have it the most potent organism for the advancement of civilization that mankind has known. He would have it not merely an institution of learning, but he would have it a maker of men. And when he closed his eyes for the last time he was happy, for he felt assured that his plans would reach their consummation.

If, therefore, we would render to our Presi-

dent a tribute at all consistent with what he has done and desired to do for us, we will at least give our reasonable service toward making the University what he wished it to be. We will contribute our best effort toward establishing unity and harmony in our university life. To the work that we have in hand we will give the best that is within us. We will pledge to our University our unswerving and undying allegiance and loyal support, and in so doing we shall pledge our highest tribute to the University's creator.

ADDRESS ON BEHALF OF THE JUNIOR COLLEGES
BY JOHN FRYER MOULDS

It was not within the plans of Providence that the present members of the Junior Colleges should have the privilege of coming into that intimate association with President Harper which the members of the Faculty and the older students have enjoyed. Pain and disease have kept him from us. Yet to have been a member of this institution during his administration is a privilege which all of us shall cherish all our lives. Even though during the past year and a half he could not be present at many of our meetings, we have continually felt the influence of his wonderful personality—his energy, his broad-mindedness, and his spirituality.

We owe him a great debt. We cannot repay it all, but what we can we must. His work, great as it is, was but the beginning of the work he set out to do. Now he is gone from us. His years of active service have ended. But cannot we aid in carrying out his plans? That is the question, fellow students, which you and I must answer. He has sacrificed his life to give to the world this University. Then upon us, his beneficiaries, rests part of the responsibility of fulfilling his hopes. The work which time made him leave undone we must aid in finishing. We have come here from all parts of the world. It is our duty to extend each to our own locality those truths which we have learned here, and thus spread abroad the spirit of this University. Externally the institution is judged largely by ourselves, its product, and unless we endeavor truly to reach those standards which our President himself has set, we are not loyal to the University.

We are here for a purpose—to gain material knowledge, to learn more of the world and its people, and if we are truly loyal we will make *thoroughness* the keynote of all these endeavors. Let us keep continually in our minds that principle of our President, "Honor above all things," whether in the classroom, on the athletic field, or in our relations with one another. These things we can do in honor of our beloved President. Let us, then, honor him not only in tributes of bronze and marble, but also in deeds that will bring good and honor to his—our—University. For he labored not that this should be a monument of mere buildings, but that there should result a monument of flesh and blood—true men and true women.

If we would honor his name, let us honor the name of the University for which it is a synonym. If we would be loyal to him, let us be loyal to the University for which he gave his life. This is the tribute he would have us pay. And, above all, let us not forget that all that was vital in his wonderful character still lives, and will continue to be a source of inspiration to every seeker after truth and wisdom. President Harper's hope was that he might inspire his students to do the good, the noble, and the best that is in them, and to the attainment of this desire we pledge our thoughts, our hearts, and our lives.

ADDRESS ON BEHALF OF THE WOMEN OF THE UNIVERSITY
BY EDITH BALDWIN TERRY

Our President is gone; our first and surely our greatest—for who, following in the paths

that he has prepared, can ever surpass him?—has come among us, has fulfilled his mission, and has departed again from whence he came. Our University and our country are poorer, but heaven is infinitely richer! We are met this morning in this beautiful hall of his building to give some expression to the love and sorrow pent up in the heart of every one of us.

And how can we do this? How can we show our sense of the privilege granted us in that we have known him? Years hence, men shall set foot upon this campus and shall still feel the touch of a mighty personality, the presence of a great character. But they can never know him as we have known him. Around us stands the "City Gray" which he gave his life in building. What more splendid monument could stand for the life of any man!

Yet greater, even, more far-reaching and enduring, is the monument of love reared in the heart of every one of his students. These gray walls may crumble and decay and the whole University be changed, but the stamp of his life upon ours can never fade. And we can make this ever brighter by dedicating our lives to those same noble principles and ideals that guided his.

Lives of great men are the inheritance of a nation. What a priceless inheritance is given this University in the life of our President. And it is for us to guard his memory, and to hand down that inheritance, so that coming generations can say with us:

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet on our very heart
Deeply hath sunk the lesson thou hast given
And shall not soon depart.

MEMORIAL EXERCISES OF THE ALUMNI ASSOCIATION[1]

A LETTER FROM PRESIDENT HARPER TO THE SECRETARY OF THE ALUMNI ASSOCIATION OF THE OLD UNIVERSITY OF CHICAGO

NEW HAVEN, Conn., February 16, 1891.

Mr. E. A. Buzzell, Chicago, Ill.

MY DEAR SIR: Your kind invitation to be present at the banquet and reunion of the Alumni Association of the University of Chicago has been received. It is a source of sincere regret that previous engagements forbid my acceptance of the same. I should have deemed it a most fortunate circumstance if I could have joined you on this occasion.

My personal relations with so many of the alumni of the old institution make me feel sometimes as if I were one of them, and I suppose that my interest in the new University of Chicago draws me all the more closely to the alumni of the old University. I wish I could describe the extreme satisfaction it gave me as a member of the Board of Trustees, to vote for the resolutions which are to be read to you at this meeting, adopting all graduates of the old University as alumni of the new, and renewing the degrees conferred upon them. This action of the new Board shows, I am confident, its hearty interest in the past and all that was connected with that past. We trust that the feeling of interest may be reciprocated and that you will pledge your loyalty to the new institution as your alma mater.

No harm will be done, I am sure, in saying to you that my formal acceptance of the presidency of the University of Chicago is in the hands of the Secretary of the Board of Trustees, and that my face is turned toward Chicago. It has been a long struggle with me to decide this question, but it is at last decided and I believe decided rightly. May I not hope that the alumni of the old institution, one and all, will join hands with me in the effort to build in Chicago a university of which not only Chicago but America shall be proud? The history of the old University in spite of its misfortunes is to me evidence that such a thing is possible. The new interest aroused in the work, within the city and abroad, convinces me beyond a doubt that if harmony prevails and God assists, the result within ten years will surpass all our expectations. Again I say, shall we not join hands, the old and the new, and, forgetting that there has been a break of five years, push forward with all possible zeal.

Hoping that in due time I may become personally acquainted with every alumnus of the old University, I remain

Yours very sincerely,

(Signed) WILLIAM R. HARPER.

N.B.—At such a time who can forget our old friend, Professor Olson. Oh, that he were here to see what is being done and to take part in the new work.

[1] Held in the Leon Mandel Assembly Hall on Sunday, January 28, 1906. Mr. William Otis Wilson, Ph.B., of the class of 1897, presided. Judge Frederick A. Smith, of the class of 1866, made the opening address. The letter from President Harper to Mr. Edgar A. Buzzell, A. B., of the class of 1886, secretary of the Alumni Association of the old University of Chicago, was read by Mr. Arthur Eugene Bestor, A. B., of the class of 1901, general secretary of the Alumni Association of the University.

THE PRESIDENT AND THE STUDENTS OF THE UNIVERSITY

BY WILLIAM SCOTT BOND, PH.B.
Of the Class of 1897

Ours is the loss of a great family. Our President, the head of our family, has been taken, and we are gathered to honor his memory. Our bereavement is a great personal sorrow as well as a realization of the loss of our University, our city, and our nation.

It is this personal sorrow of which I wish to speak especially. Knowing that each of us

zealously guards a vivid memory of our President's personality, knowing how many of us have experienced his personal interest and have felt his kindly influence, I feel that it is especially fitting in our gathering today to express to one another our appreciation of a personal love and to realize mutually that we have lost one who took a deep personal interest in all of us.

In the purpose of recalling such a personality I may well hesitate to find words which will be in entire sympathy with your memories. It is just this personal relationship with our President which is our most precious memory and which is most difficult to describe. We all have experienced his interest and kindness, especially, perhaps, those of us who were here in the first years of the University. As the years passed the demands upon the President's energy and time became more and more insistent, but we were constantly made aware of his unfailing solicitude both for the students and the alumni.

We are blessed with the memory of a kindly, courteous gentleman, overburdened with cares and duties, who still always found time for an interest in each of the students of the University and an effort to come into personal contact with them.

We all know how cordial a welcome was assured us when we went to him, whether in the service of the University or for our personal needs. We know what a ready response met our advances. We remember how quick he was to see an injustice, and to find a remedy; how any unfairness aroused his instant indignation.

We recall the weekly meetings with the graduating class, the President's earnest talk, the confidence shown in explaining the plans and policy of the University, and the kind questions and suggestions as to what should follow the University life. It is difficult to realize that the head of a great university took so much pains to become our friend and adviser. As we responded then, so we grieve now. And it was in those well remembered moments when the relationship of president to student had faded into that of friend and counselor, that we could best understand his indomitable courage, his kindly nature, and the ability to make us all feel his enthusiasm as an irresistible force.

While we as alumni may recognize, with others, our President's greatness as a scholar, as a teacher, as an organizer, and as a great national force. and feel an inexpressible pride and thankfulness in the magnitude of his accomplishment, we cannot fail to express our love for the man himself and to acknowledge our privilege in having been permitted to live in the atmosphere of his faith and enthusiasm.

We yield to no one in pride in his career; we know what wonderful plans have been carried to accomplishment; we realize as fully as may be the loss which has come to our University and the cause of education; but in this meeting today we especially mourn the loss of our teacher and friend.

It is my wish to express as earnestly as I may, for you all and for myself, our reverence for our President's memory and our sense of personal bereavement.

DR. HARPER IN THE EARLY DAYS OF THE UNIVERSITY

JAMES PRIMROSE WHYTE, A.M.
Of the Class of 1896

If Dr. Harper did not offer, each morning, the prayer of Stevenson, he lived it throughout every day. "Give us to go blithely about our business. Help us to play the man. Help us to perform the petty round of irritating concerns and duties with laughter and kind faces." In the early days of the University, Dr. Harper was everywhere and to everyone an inspiration. If he worried, he never showed his

worry to his students. When the clouds hung close to the earth and despondency came to every heart, he with his kindly, beaming face threw sunshine into our lives and gave us strength to go on with our work. He was

One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise; are baffled to fight better,
Sleep to wake.

That courage helped us to hold up our heads and go forward, to lift every obstacle from the road and to smile as we went about our work.

Dr. Harper was zealous in helping his students to lay well the foundations for the traditions of the University. His attendance at the volunteer activities of the men was constant and cheering. He was a good listener. The interest that his intense attention revealed was an inspiration to a speaker and it brought out the best that there was in the man. Where he found the time to attend our meetings, we could not imagine. He was there and all there, not indifferent or listless but the most eager to catch every word and to appreciate every point.

He had a serious concern for the fair fame of the University. A certain man, more notorious than famous, was asked to preside at one of our intercollegiate debates. When our President heard of it, he called in the executive committee of the Oratorical Association and in his quiet, kindly, tactful way advised us to change our plans, giving as his reason that no man honored the University by appearing in any of its activities, but that the University honored him; and therefore, he knew, if we looked at the question in his light, that arrangements could be made to cancel the engagement. Of course, he was right. The men thought that some cheap advertising could be given the University by having our notorious chairman talked about, but Dr. Harper's timely and wise counsel kept us from making the serious blunder. He kept his hand on the helm and steered his students clear of many a reef.

In the early days, we saw more of our President and had the rich privilege of attending his classes. He stamped every student who listened to him with the deep conviction that here was a man who lived what he taught. His eyes were not fixed close to a manuscript, but full upon his class. As he unfolded the interpretation of the prophecies in the Old Testament concerning the Christ, his eyes flashed full with light and his voice trembled with intense conviction. What an impression the evolution of the prophetic idea made upon us! From the germ thought that the seed of the woman should bruise the serpent's head to the "man of sorrows acquainted with grief," we were led into a revelation of a stronger, more wonderful Christ. Perhaps when our beloved President, in his last days lay waiting for the personal, perfect appearance of the Son of God, he, with Tennyson, could murmur:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

He knew the Christ foretold in the Old Testament; he walked with Him in fancy through the streets of Jerusalem and along the roads of Judea and sat with Him by Galilee; he knew him by personal experience and confided to Him his plans and hopes. But now he has a clearer vision, for, "when He shall appear, we shall be like Him, for we shall see Him as He is."

Mr. Bond has already spoken to you of the weekly meetings between the President and his Senior class. Weary at the week's end, he met us and told of his experiences in building up the University. The little secrets of the business that sapped his vitality, the trials that he had with men, his reverses and his victories —he told us all; and being taken into the confidence of the master builder we realized that we were part and parcel of the University that was soon to be our alma mater, and that our allegiance to her because of these conferences would be stronger and fuller.

Fellow alumni: our revered President has left us a rich legacy. He gave us, not these acres, not these buildings, not instruction, not culture, but himself. He is the Little Father of our Higher Life. And to thee, Alma Mater, we shall owe a more loyal devotion because of his passing into thy trees, and walls, because of his entering into the web and the woof of thy life. You may bury his body here in the centre of the campus "where the sound of those he wrought for, and the feet of those he fought for echo round his bones forevermore," but his life comes into full power in the hearts and lives of the men and women whom he fed and led. We, his children of the outer circle, offer our heartfelt devotion and sympathy to his family, the inner circle of his life; and with them we look up and pray:

> We have but faith: we cannot know;
> For knowledge is of things we see;
> And yet we trust it comes from thee,
> A beam in darkness: let it grow.

DR. HARPER: HIS LIFE A MESSAGE TO US

BY MAUDE TORRENCE CLENDENING, PH.B.
Of the Class of 1904

We are gathered here today in the sunset glory of a master life. In the sacred hush that covers all, we pause to see not alone the glories of the sunset, but the brightness of the noontime of his life. Let us recall the elements in his life to which we now pay tribute.

Scholarship, in the philosopher's rôle, has claimed him for its guild, and laid its laurel on his bier. As a scholar, Dr. Harper held an undisputed place, and we cannot but be thrilled with admiration for his soldierly devotion to this line of his work, even in his last hard days.

Theology has claimed him as a member of its cult, and brought its offering. As a preacher, Dr. Harper was a world-wide champion of truth and right. He was one of those men who taught and lived the same high principles of life. When we think of the life he lived and of the influence it must have exerted, we are reminded of the words of Lowell:

> Be noble! And the nobleness that lies
> In others, sleeping, but never dead,
> Will rise in majesty to meet thine own.

Education has numbered him among its brotherhood, and has paid its tribute. In this realm, Dr. Harper was one of the world's pathfinders. This great university stands as a monument to the fact that he was ever inspired by the ruling idea that the broadest education alone can give the greatest potency to a man's possibilities.

Organization has recognized him as a master, and has paid its highest respects. The unique place which Dr. Harper will always hold in the memory of this people will, perhaps, be due more than to anything else to his wonderful gift of achievement. To him was given the opportunity to accomplish great results, but opportunity alone could have accomplished but little had it not been joined with the greatest efficiency. The immensity of his plans continually

amazed us all. He was a man with a new horizon every week.

But today we do not bring tribute to Dr. Harper as a scholar, nor as a theologian, nor as a professor, nor as an organizer. We come to pay our tribute to him as a man and a friend.

One of the things which we all remember so well about Dr. Harper was his graciousness of manner, and the cordiality and the personal element in his handshake. Helen Kellar, in her *Story of My Life,* says: "The touch of one hand may seem an impertinence, while that of another is like a benediction. I have met people so empty of joy that, when I clasped their frosty finger tips, it seemed as if I were shaking hands with a northeast storm. Others there are whose fingers have sunbeams in them; their grasp warms my heart."

The one element in his character which first of all impressed everyone who knew Dr. Harper, everyone who met him, everyone who heard him speak, was his absolute sincerity; for it was not a surface sincerity, but the very essence of his nature, the soil out of which grew his simplicity, his earnestness, and his consecration.

When we realize that there has passed out from among us a life so good, so strong, so true, our consolation must come in the belief in the immortality of influence. Let me quote the words of another: "The law of the conservation of energy is found in the spiritual as well as in the material universe. No true minstrel ever swept the strings of poesy in vain. The harpist and the harp may perish, but the song once sung pulsates forever. No true artist ever dies. The marble may crumble, the pillar may totter, the dome collapse, and the light fade from the canvas; but the ideas thus conceived and imaged in color, or imprisoned in marble, entering the world's heart, become a live force, which shall operate even when this old planet reels in her orbit."

The nation today puts another headstone on the burying ground of fame; the University mourns the loss of the man who had so large a part in its creation; we, all of us, grieve over the death of a friend, but, through it all, eternity draws nearer.

Dr. Harper has left us all a message; his life was his message. His life was an epistle written in language so clear and strong that it could not be misunderstood.

I am going to close with the words of Dr. Harper himself—words which he once used at the funeral of my brother. "Every life is a message sent directly from heaven for those with whom it is to come into contact. The divine hand prepares the message, and it is always complete, for no message from God ever stops in the middle of a sentence. When the message has been delivered, there is nothing more for the life to do and, rightly, its end comes. As time passes, the message will transform itself into a poem, more and more beautiful, more and more perfect, a precious memory to be guarded and cherished in loving hearts."

PRESIDENT HARPER'S RELATION TO EDUCATION

BY FLORENCE HOLBROOK
Of the Class of 1879

The life and work of a truly great man fascinate us. Every word, habit, act, and desire is scanned and debated. Most great men we know could have been great in many ways; Dr. Harper would have been a man of mark in any line of activity he had chosen. That he did not devote his energy to building up a vast fortune, to organizing a great commerical enterprise—yes, even to the accomplishment of his heart's desire, the work of pure scholarship—is a matter of sincerest congratulation for us and for the great world.

To organize an army, to control political conditions, or to explore unknown continents demands intellect and will and power of high order, but nowhere, in no department of human

endeavor, is there more need of consummate talent, of genius, than in the educational advancement of the race.

To be a famous scholar, an authority in some department of knowledge, to be the president of a university, or to have succeeded in any one of the many separate lines so happily combined in President Harper's experience, would satisfy most men. But his vitality was so abundant, his intellect so powerful, his will so masterful, his sympathies so profound, his intuition so sensitive, that he could concentrate his whole intellectual life upon the phase of life and work then claiming his attention, so that he made it wholly his own—he understood, he conquered all difficulties, and illumined the subject whether it were an obscure text, a plan for a building, or an educational policy. Much has been written and said in praise of his scholarship, his ability as an organizer, and his influence over men, but nowhere did he show his broad view of education, his catholicity and enthusiasm, to a greater degree than in his interest in elementary and secondary education—in the time and study we devoted to the understanding of conditions, and to what he considered the remedies and improvements necessary and desirable.

He early saw that if the University was to do the best work for men and women, the education of pupils in the secondary schools, high schools and academies, was of vital importance. The conferences between the faculties of these schools and the University faculties were of far reaching influence. He grew more and more democratic. His work as a member of the Board of Education and chairman of the Educational Commission appointed by Mayor Harrison was most important. His advocacy of vacation schools, of the parental schools, of the continuous sessions of night schools, of playgrounds, of all kinds of handwork which experience should prove valuable, of the kindergartens, gymnasiums, school libraries, the use of public school buildings as social centers, and of the education of adults engaged in daily work through university extension lectures and correspondence, all proved his wide sympathies and democratic tendencies.

"Where there is no vision the people perish." Dr. Harper had the vision of the prophet, the poet, and the artist—visions of beauty and ideals of excellence constantly beckoned him on. Great as were his accomplishments, his imagination led him to form greater ideals. His influence on all schools, on all teachers, on the public generally, is immeasurable. Everywhere his name stands for initiative, for application, for scholarship, for aspiration, for character. *He* leaves the greatest legacy to the world whose influence has been to open, to the individual, avenues for fuller expression, for richer life. I shall never forget the last time I talked with Dr. Harper—at Asbury Park at the meeting of the National Educational Association last July. A great power he had been for years in all their councils; he had been mentioned by every one with tender regret and profound admiration for the bravery he had shown. All unexpectedly he appeared at the meeting of the Illinois delegation. The greetings were tremulous on our part, but he cheered us all with assurances of returning strength.

The scene was one that clings to the memory, for we knew that great as was his scholarship, unique as was his power to organize and execute, ripe as was his experience, higher than these, the gift of enthusiasm, the power to endure, the radiance of the spirit so evident in him that day were the qualities that made the man we loved. How beautiful it is to believe that all these immortal qualities have but moved on to greater opportunity, to richer fruition! His influence and teachings here depend much upon us. How are we to prove ourselves the stronger and abler for his life and lessons? By developing to the fullest every power for good within our

own natures and by giving to all we meet the freedom and power to be and to do; never setting a limit to the growth of the spirit, using our strength as he used his, ungrudgingly, in furthering educational ends which we deem worthy.

His was a policy like fate
That shapes today for future hours;
The sovran foresight his to draw
From crude events their settled law—
To learn the soul and turn the weight
Of human passions into powers.
His was the mathematic might
That moulds results from men and things;
The eye that pierces at a glance,
The will that wields all circumstance,
The starlike soul of force and light
That moves eterne on tireless wings.

DR. HARPER AS A TEACHER

BY THEODORE GERALD SOARES, PH.D., 1894
Professor of Homiletics in the Divinity School

We cannot fail to be impressed by the difference between our gathering today and that occasion, which none of us who were present will ever forget, in this same room a fortnight ago. Then the sense of sorrow was struggling with the sense of victory. We have not forgotten our sorrow, but victory is victor. It is not the mere healing of time. It is the certainty that came to the disciples of Jesus—"He is not here; he is risen!"

Today, therefore, we are not come to mourn, but to give thanks that God gave to us a great leader. Lovingly, we are met to recount what he was to us; trustingly, we recognize that he has been called to higher service.

It is the grateful task of one who was in nearly all the President's classes in the first two years of the University to speak of him as a teacher.

It may not be generally recognized, but it is unquestionably a fact, that the very highest qualities of a teacher can only be brought into exercise in the teacher of religion. There are certain important characteristics that are required in any great teacher. It needs not to say that Dr. Harper possessed these in a supereminent degree. Profound, accurate, and ever widening scholarship, love of learning, love of men, and love that men shall learn, a recognition of truth as more precious than rubies and more to be desired than fine gold, a longing to share the truth with all others, tact and stimulus and leadership—all these qualities were his and in them all among teachers he was *facile princeps*. But more than all was a fine quality of sympathy in the teaching of a subject which demands that quality above all else.

The subjects of divinity share with all sciences the common difficulties. Every teacher must find his student on his lower intellectual level. He must lead him to an understanding of processes and methods. The scientific and historical point of view the student only reaches under a master's guidance. But the teaching of the Bible and the subjects of the christian religion presents a wholly unique difficulty. The student is not only ignorant, untrained, immature, rude of grasp, as in any sphere of learning, but he is fortified in prejudice. I wish that word could be used without offense. I mean simply that the student has prejudged the results of his study. All the sanctity of parental instruction, all the influences of the teaching of his church, that fundamental basis of eternal and inevitable truth, as he conceives it, upon which the whole structure of his thinking is reared, have furnished him before entering the classroom of the biblical instructor a set of certain opinions which he would change at his peril, nay, which it may be almost a sacrilege to re-examine. Therein lies the delicate and difficult task of the teacher of religion. If it is not quite so delicate nor so difficult as it was twenty, fifteen, or a dozen years ago, the difference is largely due to the influence of Dr. Harper.

His quality as a teacher appeared when he met a class in the study of the Old Testament prophets. In many respects the study is parallel with that of the Attic orators. There is a dead language which, through the process of earnest study, must live. There is an old history into which the student must transport himself until the burning words of the orator have the fire and passion of contemporary speech. There are critical, textual, literary problems which must be solved by closest investigation. He must be a master who will lead a student really to appreciate Demosthenes or Isaiah. But there is this difference. The Greek student is a classicist, the Hebrew student is a preacher. The primary, practical, immediate question with the student of the Hebrew prophets is, what kind of a gospel shall he have to preach to the twentieth century. He had a gospel before he began to study, and it was all bound up with certain conceptions of the Testament religion. It was dependent on a certain view of what the dreams and ideals of the prophets meant. The change of a tense meant the change of a theology. Therein lay the problem of the earnest teacher of the Bible.

I do not speak theoretically. I knew a lad brought up after the straitest sect of the earnest, pious, devoted literalists. He had passed through college and come into the modern world of thinking upon all subjects save religion. As some men with marvelous ingenuity keep asunder religion and business, so he held the modern world. He wished they would stop explorations in Babylonia. One never could tell what might be dug up that would be disquieting and would give aid and comfort to the enemies of the faith. He was going to be a minister of the gospel. He was intending to preach divine truth for the good of men in the modern world. And he would have preached it that the seventeenth century might have called him brother. He heard a series of discourses, simple, clear as the sunlight, profound, suggestive of possibilities of knowledge all unseen, winning, inviting, illuminating, bringing the Hebrew prophets of twenty-five hundred years ago into relation with reality. The young disciple had an interview with the great master and decided, God helping him, and under the leadership of the man with whom he utterly disagreed, but in whom he inevitably believed, to work the matter through to the end. That young man was good material for either a bigot or a skeptic. It was the fine sympathy, at once an intellectual and spiritual sympathy, of the master teacher that led him through the twilight of a long investigation into the sunlight of God's eternal day.

I have seen biblical teachers smile at the perplexity of students. Never Dr. Harper. To him the passage of the mind from traditionalism to freedom was a sacred progress. He knew all the dangers and the fears and he knew the way to victory, and with rare tact and courage led us on. Because we felt his sympathy and knew that he understood the struggle and brought us into it only that he might bring us through it, we became his willing disciples and dared to think because he dared. Without irreverence I may paraphrase a great word. We had not a high priest who could not be touched with the feeling of our infirmities, but was in all points tested like as we were, yet without failure. It was that strong assurance that made a generation of christian scholars, teachers, and preachers.

Dr. Harper founded a school of thought—not the school we see about us, but that whole company of men and women throughout the world whom he taught to read the old scriptures with insight and joy and absolute faith. Insight, for it was his mission, gladder than that of his favorite prophet, to teach men that having eyes they should see, and having ears they should hear, and having hearts they should understand. Joy, as great moral truths first enunciated in

Israel, became real and vital for our day and generation. Faith, yes faith. It was the teacher's noblest gift to his students. Of course, if faith means an unchanged adherence to a set of opinions, then the experiences of Dr. Harper's classroom often shattered it. But if faith means that there is one God, the same yesterday, today, and forever, and that this world is God's world, and that men may dare to think God's thoughts after him and may reverently and earnestly ask questions, and ask them again, and ask them again, sure that at the end of any earnest path of inquiry they shall never find a lie,

> That right is right, since God is God,
> And right the day will win;
> To doubt would be disloyalty,
> To falter would be sin—

if it is faith that the soul rests confident in the integrity of the universe, then was our great teacher the man of faith, and his disciples followed him.

Dr. Harper was not the first to teach scientifically the Old Testament. He was too young to be a pioneer in modern religious thinking. He was not the only man of his generation who believed that it was safe to let the people know the truth. He was only one in the extraordinary galaxy of biblical scholars that has distinguished the last thirty years. His supreme place was that of the teacher, and the remarkable advance of biblical and Semitic study in America, which he effected, came through his ability as a teacher. He spoke today in ten thousand pulpits and in ten thousand bible classes, even from the lips of men who never knew him. And so the teacher lives in the messages of other teachers and preachers—messages in his own spirit, strong, brave, fair, with never a sneer nor a gibe, with no hot argument nor noisy stage play; for he helped us understand the promise of the Supreme Teacher, "Ye shall know the truth, and the truth shall make you free."

RESOLUTIONS IN MEMORY OF PRESIDENT HARPER[1]

The Alumni of the University of Chicago, in special memorial service assembled, January 28, 1906, would testify to the great loss we sustain in the death of our President.

William Rainey Harper has been to us the prophet of an educational movement which demanded clear-cut pursuit of fundamental truth. Recognizing the many-sidedness of life and the unity of all truth, he became a leader of men who encouraged research in every department of knowledge. He was broad-minded, earnest, brave, and true; comprehensive and clear of plan; convincing of presentation; and swift of execution. He laid hold on the past of the human race, wrought wonderfully in the present, and, like a prophet, brought the future before us.

Dr. Harper was far more to us than President. He was our guide, our friend, our elder brother. We have worked with him and have come to love him. His memory will ever inspire us to make all life greater, more beautiful, more abundant.

With a deep sense of personal loss we extend to his bereaved family our heartfelt sympathy.

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[1] These resolutions were read by Mr. Allen T. Burns, A. B., of the class of 1898.

PRESIDENT HARPER AND HIS LIFE WORK[1]

BY JOHN HUSTON FINLEY

President of the College of the City of New York

The facts which give outline to this remarkable life are these: He was born in 1856 of Scotch-Irish ancestry in a small Ohio town; he entered the preparatory department of a small college in that same town at the age of eight, and was graduated from college when only fourteen years old. He worked for three years, studying meanwhile privately, and then, entering the graduate department of Yale University, took his doctorate in Semitic languages at the age of nineteen. He was married in the same year, and at once began teaching in the South; then he was principal of a preparatory school in connection with Denison University, Ohio. In 1879, when twenty-three years of age, he became professor of Hebrew in what was then the Chicago Baptist Union Theological Seminary at Morgan Park, Ill. Nine years later he went to Yale University as professor of Semitic languages, and soon after was made professor of biblical literature. In those years he became deeply interested in the Chautauqua movement of popular education, and was chosen head of the Chautauqua College of Liberal Arts. In 1891 he went back into the West again, this time as president of the University of Chicago and its head professor of Semitic languages and literatures, and there remained to the day of his death, January 10, 1906. During all these years William Rainey Harper was continuing his study in the field of his early choice, writing textbooks and articles, and associating others with him in his productive scholarly work.

These facts, out of the ordinary in themselves, are especially remarkable in their sequence and association only. That a boy born in 1856 should in 1864 be entering upon his college preparatory work is most unusual. (The average boys of today, whatever the cause may be, are but getting fairly under way with their reading and writing and arithmetic at eight.) That this same boy should be graduated from college, competent, as has been reported, to make his commencement address in Hebrew, is another unusual if not phenomenal fact,—a fact which gives rise to further questioning as to whether some youths, at least, are not encouraged or required to spend more time than they ought in acquiring the disciplines and knowledges of the college curriculum.

I do not know what the standards of Muskingum College, his Alma Mater, were in 1864; but, even if its curriculum carried the student no farther than the courses of our present sophomore year, it yet appears that after two years of residence in Yale he was able to gain the doctor's degree at an age scarcely above that of the average sophomore of today, whose immaturity has invited general remark. It is interesting to note, in this connection, that in the University of Chicago, under the direction of this boy grown to man, it has been made possible for students to progress to the bachelor's degree in even three years or less from matriculation.

The experience of this one Ohio boy has been very effective in its influence on what he calls an educational fetich,—the four-year college course.

It was, doubtless, much easier thirty years ago for one who had a special aptitude in languages to secure his degree in the phenomenally short time spent by Dr. Harper in winning his, for language work filled a very large part of the curriculum, but one who knows what Dr. Harper's wonderful energy was, must be-

[1] Reprinted, by permission, from the February (1906) number of the *Review of Reviews*.

WILLIAM RAINEY HARPER

lieve that he would probably have mastered a curriculum of sciences in as brief a time, so eager was his mind for mastery. I was shocked, though I was interested, to know from his own lips, soon after the first attack of the fatal disease, how thoroughly he had mastered the literature of that disease and its treatment. This I speak of because I believe it was so indicative of the conquering spirit of the man.

The period of his active work after this phenomenally early preparation was only thirty years, including the first few years of apprenticeship and the year at the end of his life, which was as a year of resurrection—a year of return to the earth. But the achievement of these three decades, begun at an immature age and crowned with the glory of the heroic struggle of the last year, was the achievement of three men, and of three extraordinary men. It was as if these three men of the same basic character, having all much in common and having each a sympathy with the others, yet differing in their possessing interests and their intellectual gifts, were joined together in a loyal and enduring union. The great bounding heart was common to all. And they all worked together always. Only they divided their time among the interests of these three giant men. Now it was teaching to which he gave himself with the strength of three men; another hour or another day it was to study, to the seeking of a scholar; and then the next hour or the next day it was the complex and tangled task of the executive to which this man of three men's brains set his hand. By this co-operation he accomplished what three men working independently, though of great ability each, could not have done. It seems as if nature had here exhibited in human life the wisdom of combination and had given example of economy in the diversity of interest and effort.

The triple accomplishment of this life has been so often in these past few months recited in its detail that it cannot be necessary to repeat it here. The story is known upon the street as well as in classroom and study. It must here suffice to say a word out of my own observation and affection, of that achievement.

I have said elsewhere that he was first of all a teacher. I have been reading today that one who stood nearest to him of all, perhaps, in his university work, and who knew perhaps better than any one else his achievement as an executive, put the teaching man in him first, too. Of course, it is less possible to estimate accurately that service than to assess the results of scholarship or the tangible creations of the executive. Dr. Harper is certainly to be put among the first few of our great teachers, and possibly of the teachers of the world. He has been a later Abelard, attracting scholars and students from all parts of this country to a place remote from the older seats of learning. He went out to what was, in the eastern imagination, a wilderness, but scholars and students followed him, and many of them would willingly, had it been necessary, have made the sacrifices and endured the hardships of the old students of Abelard, to be near him. Dean Judson said that at one time he seemed to think it his mission to set all the world to studying Hebrew, and that, under the magnetism of his teaching, it really appeared as if it might be done. With Abelard, it was theology. With Harper, it was Hebrew. The great inspiring teacher was there in both cases. It mattered little what the subject was.

Upon his achievement as a productive scholar I cannot dare to set my own valuation. It is reported that he said shortly before his end that he would rather have produced his book on the "Minor Prophets" than to have been university president for forty years. Shortly after the death sentence came to him, I saw him one memorable afternoon last spring at Lakewood. He knew that he had but a year at most to live, in all probability, and he kept ask-

ing me, or rather himself in my presence, to which of his tasks he should give those last months. He was practically barred from the first, his teaching; but should he complete or attempt to complete the series of books on the Old Testament which he was writing, or should he bring nearer to completion his great plans for the university which he had builded? I think he found himself inclined to do the former, and this seemed to me the proper appraisement of the relative importance of the two great tasks that were left to his attempting.

But whatever our estimates may be of the value of his teaching and of his scholarship, he is to be best remembered by his work as president of the university. This is to be his lasting monument, for it seems firmly established as one of the world's great universities. Wherein the great executive skill lay which evolved that it is difficult to discover. He had no great magnetism of personality except to those who came close to him, who knew him intimately. He had no grace of speech. He had none of the persuasive powers of the orator. But there was in him some subtle power beyond analysis.

The chemists have recently come upon a process new to them,—upon substances which have commanding power over other substances in their presence, transforming them without self change, without any seeming expenditure or loss of energy in themselves. The merest trace of one of these "catalysts," as they are named, may suddenly "let loose the powerful affinities" of a substance before insoluble. And so incommensurate do the cause and effect sometimes seem, that one author has likened the process to the dissolving of an island by throwing a few handfuls of crystals upon it. There was a trace of something in President Harper which let loose powerful affinities between men and their wealth, and led them to form new and unselfish affinities; which made soluble minds and hearts that had never before yielded to high appeal. This is not demeaning his personal qualities; it is only saying that there was a trace of something added to those qualities which can be analyzed and assessed and catalogued.

Though President Harper's wisdom in certain aspects came out of the East, he was in spirit a Westlander. He did what seemed impossible to do, and what would have been impossible to do in the bonds of conventionalism and traditionalism. He had freedom to follow the best teachings of experience unhampered by precedents. And he found great scholars and teachers who were eager to join him on that "battleground for new and living thoughts," the "meeting-place for the world's contending forces." He had the love of struggle, but, better than this, he had the genius for hard work. Yet he had never the mien of one who was consciously and anxiously bearing great burdens. He kept ever a buoyant spirit and a cheerful face.

Once he defined the university as the prophet of democracy. And himself the incarnation of the spirit and purpose of his own university, he stood upon our western horizon a prophet—a prophet, worthy to have place with those prophets of the elder day whose scriptures he so diligently searched. The great teacher is always the great prophet in that he foreordains by his teaching. The prophetic power of this man was heightened, multiplied, by his assembling about him hundreds of other prophets, organizing, inspiring, directing their efforts, that the prophecy of his ideals should come true; and establishing a school of prophets which for generations should continue, not merely to interpret the past and measure the present, but, as President Harper himself wrote out of his aspiration for it, "to lead democracy in the true path." In the very midst of his definition of the university as a prophet, he reveals the militant character of his own ideal prophet,—a university that fights the battles of democracy, its war-cry

being, "Come, let us reason together." This is the best depiction of himself—not a mere interpreter of the past or a measurer of the present, but a militant, dynamic prophet of the future as well.

He has left us, among other writings, his little volume of addresses and essays entitled "The Trend of Higher Education." This is not a good title. The book is not the survey of one who is sitting calmly apart watching the tendency of things; it is the appeal of one who, seeing waste on the one hand and need on the other, is creating tendencies against the waste and toward the meeting of the need. It is again the militant scholar crying, "Come, let us reason together," but employing his great energies of soul and body to avoid waste and meet the need which his own eyes have seen.

The heroism of the last year of his life has glorified his patient achievements. The shekinah has manifested itself in the great temple he has builded. That presence has hallowed all that his spirit has touched. This is the best promise for the future of the university, that the great machine conducted by him—complex as it seems, almost beyond the efficient management of any one else—is ever to have that attendant spirit, even as the wheels which the prophet Ezekiel saw in his vision had their cherubim which went whenever and wherever the wheels went.

The University of Chicago now has its past in the completed chapter of his life, and comes among the great universities of the world with a chronicle of which any university might well be proud.

PERSONAL RECOLLECTIONS OF DR. HARPER[1]

BY FRANK KNIGHT SANDERS, D.D.
Formerly Dean of the Yale Divinity School

It is natural that those who knew President Harper only as the organizer of a great institution of learning, or as the man of ready and pronounced interest in civic or social affairs, never unwilling to use his energies unselfishly, or as the keen and far-sighted maker of experiments in the educational world, should lay stress upon his marvelous qualities as an organizer, upon his tirelessness, his unfailing optimism, his unquenchable belief in ideals and skill in putting them into realizable form.

It is also natural that those who met him only in the classroom, or at public gatherings, should have carried away an ineffaceable impression of the seeker after truth, a man of scholarly enthusiasms, an untiring student, never fearing hard work for himself, and an inspiring leader, who exacted it from every student, possessing, however, an unusual ability in sharing with others those things on which he laid the highest value. Perhaps this last mentioned characteristic affords the key to Dr. Harper's lovable personality, one which, under conditions promotive in the highest degree of jealousies, misunderstandings, and even bitter opposition, kept creating and grappling friends, who remained continuously loyal to him.

While habitually generous and thoughtful for everyone, Dr. Harper did not reveal his innermost self to many. He had to fight too many battles for that. But he was a singularly helpful and inspiring friend to those who were allowed to share his intimacy. Such realized the finer and deeper sides of his nature, and that with uncommon quickness.

It was my good fortune to be brought into close personal contact with Dr. Harper at the outset of his career at Yale. I well remember the lasting impression made upon me in our informal interview. I had come to the university, believing that it was my duty to pursue a certain course of study which was not exactly in accordance with my real desires. I had settled the question and made up my mind, but there was still a lurking desire that my ambition to earn a doctor's degree might be gratified. At a reception given to new students at the university, which I attended and at which he was present, I was pleased by his instant recognition of me, as one of the forty or fifty students whom he had seen only a few times, and, almost without knowing how it happened, found that I had been led by his attitude of hearty sympathy to pour out my soul to him. At once he grasped the situation, expressed the deepest sympathy with it, invited me to come and talk it over with him the following day, and did not let the matter rest until arrangements had been made, partly because of the fuller light which he was able to throw upon the situation, and partly by the use of his influence, which were entirely satisfactory to me. Few men would have been as ready to throw themselves whole-heartedly into the dreams of an aspiring but undeveloped youth as he was at that time.

It was the same spirit of generous friendliness that led him repeatedly during his days as a professor and president, even when working under the greatest pressure, to receive an interrupting inquirer in a way that made the latter feel that he was the most welcome guest imaginable. For years after his departure from Yale it was a common remark that no one was ever able to detect a trace of resentment or an-

[1] Reprinted from the *Congregationalist* of January 20, 1906.

noyance in Dr. Harper's greeting, no matter what the circumstances of meeting him might be.

Another experience of my own characteristically illustrates the wisdom with which he dealt with his pupils. I remember being in a class of graduate students who were dealing with some of the general problems of the Old Testament. His object in that class was not so much to add to the information of the class as to better its methods of investigation. One day he assigned me as a task, to be reported whenever I was ready, a paper on the First Book of Samuel. His directions were simple and comprehensive: thoroughly to master the book and to bring before the class in due time my judgment of it based upon independent study. I received the assignment with some indignation, regarding it as trivial. As a matter of fact, I found it a task peculiarly valuable to me. So far as I am able distinctly to determine, my own fascinated interest in biblical study began with that bit of original work. Instead of reporting to the class as I had planned to do within a week or two, I allowed two months to pass, each week filled with the hardest kind of study, before I ventured to present my results, apologizing at that time because my investigations had not been really complete. It was just such a bit of work as I needed at that particular stage in my own career as a student. I have often felt grateful to my honored teacher for his kindly firmness in insisting on that assignment.

Another characteristic experience will illustrate the generosity with which he dealt with those he trusted. After receiving my graduate degree at Yale, I continued there as one of Dr. Harper's assistants. My energies at the first were only in part devoted to strictly academical work. A large proportion of time was given to the development of the Institute of Sacred Literature, a school for correspondence instruction in Hebrew and other Semitic languages and in the English Bible, which had grown out of the older American Institute of Hebrew. It was my duty, not merely to assist in the work of correspondence instruction, but to carry the principal responsibility of detailed management. This was an important responsibility for me at that time, and involved many perplexing problems. It was characteristic of Dr. Harper, however, to allow me to shoulder the responsibility and to reap whatever honor there might be in carrying our plans to a successful issue, merely contenting himself with saying: "If you get into trouble, let me know." It was this habit of his to sketch out an enterprise, but to leave considerable freedom in its development to his subordinates, that made them so appreciative of his friendship and so continuously loyal to his leadership.

So masterful a man as he, with such broad vision and such unlimited capacity of achievement, was tempted to use his ability relentlessly, to drive straight over opposition. It was always true that he neither spared himself nor others; but his unselfishness was so genuine, his friendliness so real, his willingness to share with others so marked, that no one who worked with him ever resented being driven; he rather felt that he was one of a team and that it was his privilege to do his utmost.

Many tributes will be paid to Dr. Harper's courage and faith, to his energy and zeal, to his enterprise and wisdom. We who have been his close companions rejoice to bear affectionate testimony to his real goodness, to his friendliness, to his delight at the achievement of others, and his quick sympathy with all that was worth doing anywhere. To serve under him was an education. To know him well was a constant inspiration for life's service. To be his familiar friend was a revelation of some of the elements which enter into the finest type of Christian manhood.

THE LATE PRESIDENT HARPER[1]

BY GEORGE ADAM SMITH, D.D., LL.D.
Professor of Hebrew in the United Free Church College, Glasgow, Scotland

The death of William Rainey Harper, President of the University of Chicago, is a severe loss to the forces of education in the United States, to the ranks of Old Testament scholarship throughout the world, and to a very large number of workers in these and other departments, who enjoyed the privilege of his generous friendship and of his most inspiring example. . . .

I do not know what his earliest appointments were, but soon after he was thirty he became professor of the Old Testament at Yale. He was a born teacher, and to his masterly grasp of the Hebrew language and a gift of lucid exposition, added a strong passion for his subject, which he had a wonderful power of communicating to his students. His very great ability for organization could not be satisfied with the work of his university classes; and, besides engaging in the administration of the summer school at Chautauqua, and teaching and lecturing there, he started and for years conducted a system of teaching Hebrew by correspondence, which was taken advantage of by large numbers of students, lay and clerical, throughout the States. It was these proofs of his organizing faculty which led to his election, when only thirty-five, as president of the still future University of Chicago.

American universities excel our own in the wisdom of choosing as their official and business heads men of comparative youth, in their full energy and with their career still to make. His work as president during the last fifteen or sixteen years has more than justified the choice of him. He had a unique opportunity, it is true, in the powers conferred on him, and the finances at his disposal. But it was due to his zeal and thoroughness in the initial stages of his presidency, and to the infection of the energy and high ideals which he sustained to the end, that these financial resources, large to begin with, were more than quadrupled.

He had a most vigilant instinct for educational worth in other men, of all departments of learning, and seldom made a mistake in his choice of lieutenants. His eye was upon every branch of science, and he kept himself abreast of its most recent achievements and requirements. Also, I never met so vigorous and self-reliant a personality, which was so ready to learn and unlearn. He had a singularly open and alert mind. Whether it was the arrangement of the studies, of which he was a recognized master, and their allied departments; or the founding of a new faculty like sociology; or the building of scientific laboratories; or the amalgamation and reorganizing of a medical school in connection with the University; or the founding of a hospital; or the direction of secondary education intended to lead up to the University, he made himself master of all the details, and has left his stamp on every one of these, and on all the other separate departments of his sudden, immense, and carefully organized University.

But his versatility and ability would never have achieved such results without his extraordinary personal strength and powers of work. The late Dr. Bruce, himself an unwearied worker, who lived and worked with Dr. Harper for weeks at a time, told me that I should find him the hardest worker I had ever met. That was also Henry Drummond's testimony; and when I came to live and work in the Pres-

[1] Reprinted in part from the London *British Weekly* of January 18, 1906.

ident's house at Chicago, I found it true. All the time that Dr. Harper was occupied in forming and administering the University, he taught his own subject two hours daily, he lectured much away from home, and during the Chautauqua term, July and August, he spent from Saturday afternoon to Monday morning at that summer school, though it lies over eighteen hours by rail from Chicago. In addition to all this, he preserved his mastery over the rapidly widening science of the Old Testament, and was able, just before he went into the surgeon's hands, to publish one of the most learned and judicious commentaries on the Old Testament which have appeared during the last fifty years.

But his greatest and most enduring monument will be the University itself, the work of only fifteen years; a vast and noble pile of buildings, a staff of more than two hundred professors and lecturers, and a body of many hundreds of students. Besides the teaching and examining work common in universities, which has been sustained from one year's end to the other—the summer or vacation schools filling up the holidays usual in other universities—Chicago has issued, in some cases under the editorship of Dr. Harper, a large number of periodicals on various sciences, which are the recognized American authorities on their subjects. One can hardly conceive of a larger range of labor efficiently commanded and in parts personally served by one man in our day.

Throughout this varied career of attention to so many departments of academic life, Dr. Harper has preserved his religious temper, and worked loyally for the ethical and religious character of his university. And his courage and faith in face of the early death that has confronted him for these two years has been even more of an inspiration to his friends than the unwearied devotion of his strength to the great work of his life.

WILLIAM RAINEY HARPER[1]

BY LYMAN ABBOTT, D.D.
Editor of The Outlook

It is given to few men to achieve so much in so brief a space as William Rainey Harper achieved in a lifetime of less than half a century. Born in 1856, graduated at fourteen, receiving a doctor's degree from Yale University at nineteen, professor of Hebrew at twenty-three, president of the University of Chicago at thirty-five, he died at the age of forty-nine, having in his fourteen years of administration put that university in the front ranks of the universities. A scholar whose learning in his special department gave him the respect of scholars, a teacher whose capacity to arouse enthusiasm was such that he was said to have made Hebrew at Yale as popular as football, an extraordinary reader of men, so that in an unprecedentedly brief time he gathered about him a brilliant and powerful faculty, an executive to whose sagacious energy the University of Chicago is a splendid monument, an administrator from whose instinctive observation and unfailing memory no detail escaped perception and recording, we believe that his greatest and most permanent influence is due to an idealism with which he was credited only by those who had watched his work most closely and studied him most intimately. It was this idealism that enabled him to create a new type of university.

The distinctive characteristic of the English university is culture. Itself the product of a splendid aristocracy, it in turn produces the world's finest aristocrats. Its product is the English gentleman. The distinctive characteristic of the German university is scholarship. Growing up in an atmosphere of erudition, it in turn produces the erudite student. Its product is the German scholar. These two types of university, coming across the ocean, have here been naturalized. The older college, formed on the model of the English university, and primarily classical and literary, produced the gentleman—an American gentleman. Its aim was culture. The newer college, formed on the model of the German university, and primarily technical even in its classical and literary work, produces the scholar—an American scholar. Its aim has been scholarship. The difference between the old and the new has been a difference not merely in curriculum and method, but in unconscious aim and spirit. President Harper in the University of Chicago has given the world a new type, because a type animated by a different spirit and proposing to itself a different aim. If we may define the spirit of the English university by the word culture and that of the German university by the word scholarship, we may define that of the new type that President Harper has given to the world by the word service.

If all readers were careful, which they are not, it would hardly be necessary to say that the difference which we here note is relative, not absolute, a difference not of essence but of emphasis. The older college of the English type produces scholars. The newer college of the German type produces gentlemen; and doubtless the University of Chicago has produced both scholars and gentlemen. But the unconscious emphasis of the first has been on quiet culture, of the second on zestful investigation, of the third on preparation for an active American life. The scholarship which the first has regarded as a means and measure of self-development, and the second as an end in itself, the third has regarded as an equipment for service.

[1] This editorial is reprinted, by permission, from the *Outlook* of January 20, 1906.

This spirit of service is here too sharply differentiated from that of other and older institutions of learning, for accuracy of definition is never possible in the spiritual realm; but it is the emphasis which the University of Chicago has put upon this spirit in its organization and administration that has given to that university its peculiar history and its distinctive features. An institution to equip men for service belonged not in an academic town; rather in a great commercial metropolis, and in such a metropolis in the middle West. The location was fitly chosen. Equipment for service appealed to men to whom mere culture and mere scholarship made no appeal, and so brought to Mr. Harper the financial partners whose generous co-operation has given the University its endowment; and never, we suppose, in academic history has so large an endowment been given in so brief a time. Equipment for service led to the organization of a course of study continuous throughout the year, with liberty to pupils to come and go, taking their instruction in fragments as best they could. Equipment for service inspired it to develop a university extension scheme and to form affiliations with sister and smaller institutions, so extending its organic influence into other communities and through other states. This spirit of equipment for service has inspired it with a more than intellectual devotion, has imparted to it an atmosphere of absolute intellectual freedom, has bestowed upon it high ethical standards, pre-eminently so on all sociological topics, and has preserved it from the perils which otherwise might endanger an institution organized in a commercial city and directed to practical ends in a commercial community. And last, but not least, this spirit of equipment for service has been caught by other and older institutions, from which the new institution has inherited traditions of culture and of scholarship, and to which it has given in exchange a spirit of direct and immediate serviceableness.

Dr. Harper was a greater man than his generation realized. Doubtless he had the defects of his qualities; but the qualities will be remembered long after the defects are forgotten. To the future he will appear great, not merely for his scholarship, his teaching enthusiasm, his mastery of detail, his indomitable energy; he will be recognized as one who felt America's need of a new type of university, not to supplant but to supplement other types, and as one who, with the vision to see, had also the power to realize. The future, which he has himself helped to educate, will see that he was the founder, not of a commercial college nor of a technical school, but of an American university. It will see that he was an educational seer and an educational pioneer. And some appreciating friend will build for him the one monument he would desire above all others, by putting in the center of the University campus the college cathedral which it was his ambition to erect there, to symbolize and to nourish that spiritual life which he sought to make the inspiration and the glory of the University, as equipment for service was its dominating purpose.

Such a soul cannot die; death has no dominion over it. Alfred Tennyson has written its biography:

> Life piled on life
> Were all too little.

Jonathan Edwards has interpreted its spirit: "To live with all my might while I do live." When death sent a message before to say, "I am coming," he altered not one whit his life. He neither defied death as an enemy that he hated, nor welcomed it joyously as a friend that summoned him to rest from his labors. He counted death as an insignificant incident, and with unabated devotion to his fellows and his

God he continued his service to the end. Then, when death opened the door, he walked calmly through, from life to life.

The influence of his last days gave a sacred radiance to the funeral services on Sunday afternoon at the University. They were not a requiem for the dead, but a commemoration of the living. The fitly chosen words of interpretation and of appreciation spoken by three of his intimate friends were characterized by a simplicity, sincerity, and vision which made those present realize the spirit of the risen leader and forget his broken and tenantless house, and inspired them with hopeful aspiration and strong resolve to live their lives in service as unselfish and in faith as strong as his.

THE DEATH OF WILLIAM R. HARPER[1]

The long fight which President William R. Harper, of the University of Chicago, has made against the inroads of a mortal disease reached the inevitable result Wednesday. The institution over which he had presided since July, 1891, and which he had developed upon such broad and efficient lines, will be his monument. He would have been fifty years old next July, so that within this short life have been crowded his large achievements in the educational world. He was one of the most modern school of university executives, and his capacity for work was marvelous. That his life has been shortened by it will not be questioned, but he has paid the price, and gladly, of his large accomplishments. When Professor Harper was brought from the Yale divinity school, where he had occupied the chair of the Semitic languages, and was also during his later years there Woolsey professor of biblical literature, a man had been secured who was to represent the most hustling spirit of his environment. Chicago does things in pork and wheat, and what not, and President Harper did things in the collegiate world that were equally masterful and amazing. That wonderful university sprang from his brain and hands into a development that commanded recognition all over the world, if not always, at once, scholarly approval. It was astonishing that a theological professor, however youthful, possessed, and developed so broadly, all the modern executive resources. The system by which he advanced and conducted the University embraced the most close attention to details, while it comprehended a wide and free outlook in educational progress. The amount of work which Dr. Harper performed, in addition to his thorough organization of the University, has been rarely, if ever, equaled by any man in a similar position. . . . .

The work which Dr. Harper did for the study of Hebrew is worthy of remark. He brought life and interest into a study which had been relegated to theological seminaries, where students gave little time to it, and that little grudgingly, from things which appeared to them to be of more immediate interest and value. Hebrew scholarship, outside of a few seminary chairs, was unknown. His correspondence school did much to change this situation, and there came the discoveries of the treasures of the Assyrian valley to quicken and widen the investigation by students not only of the Bible, but of history, art, and civilization. He established a summer school in Chicago back in 1881, where the best teachers of Assyrian, Arabic, and Syriac came into alliance with the Hebrew instructors. Distinguished scholars were called to lecture on their special themes in connection with these languages and the Old Testament. Thus the professors of the Semitic languages in more than fifty institutions were formed into the American Institute of Hebrew. In this new Semitic movement Dr Harper was the leader and organizer. Dr. Harper's method of instruction and inspiration in these lines have thus been set forth:

> He calls his method inductive; but before all characteristics of method is the fundamental assumption that complete mastery of the language is attainable with reasonable effort, and nothing less is fit to be aimed at. This brushes away all the old superficial, empirical ways of study, and brings one to the thorough scientific pursuit of knowledge. His inductive method is the method of nature, of facts before principles, language before grammar. He is more than a linguist—he is a philologist. In the analysis of forms he carries the mind back continually

[1] Reprinted in part from the *Springfield Republican* of January 12, 1906.

to the fundamental laws of the language and of all language, and with constant practice in writing and pronouncing, with incessant use of eye and ear, with much sight reading and memorizing of words, but no memorizing of grammar except incidentally in connection with observed facts and principles, the pupil, by a process of reasoning as well as of memory, comes into a masterful possession of the speech. Indomitable physical vigor, a steady glow of enthusiasm, intellectual insight, rapidity and energy, philosophical grasp and rational unfolding of his subject, perfect facility of distribution or power to lay hold of each student and give him just what he needs, with a beaming disposition to help everybody—these are the remarkable qualities that make up his equipment.

Thus Dr. Harper had rich acquirement in his special lines, and to that he added in a wonderful degree the ready decision, practical common-sense, and persistent activity of the most progressive of modern men of affairs. This was the secret of his remarkable success as an educator, which was most strikingly shown in his work at Chautauqua. He was a scholar, but not a recluse, and possessed the rare gift of imparting human interest to the driest studies. When Mr. Rockefeller got hold of Dr. Harper he chose wisely, and when the new president went to the Middle West he was going home. He was of the new American type, strong in body, sense, and zeal, and carried to his great task of building up the University, not only culture, but a thorough knowledge of his environment, and an understanding of the people with whom he had to deal, from the millionaire benefactor of the institution to the students who made up the University. The old college president, with his leisurely grace, philosophic thought, and restful charm, was not repeated in this new man. He did not fall short on the spiritual side, but was mastered by the idea of service to his generation and the purpose to get straight at it. He sought to have the University represent character more than the old emotional form of goodness. He inspired research and scholarship, as well as work for the slums, and as the University grew in stone and mortar, it also grew in the purpose of service. He was a worker of the most intense type, and has left his large impress upon the most pushing and forceful university in America. . . .

WILLIAM RAINEY HARPER, THE MAN[1]

BY ALBION WOODBURY SMALL
Dean of the Graduate School of Arts and Literature

It can seldom be said of anyone with more truth than of President Harper that he seemed to concentrate his whole self upon the programme of a given moment. Naturally, therefore, many persons who have been in direct touch with him at some point assume that they have the only true view of the real man. A large number of persons have been in close contact with one or more phases of his life. In many cases those who have been associated with him longest and most frequently may have less precise insight into one of these special aspects of his character than others who have received exceptionally vivid impressions of that particular side of the man.

A stranger who had seen him order a dinner under the most favorable circumstances might forever after cherish the illusion that the key to his whole character is to be found in the tastes of an epicure. Another stranger who had seen him leave the table for a night or a day or several days of forced work with scarcely a thought of food or sleep, might say that the man was at heart an ascetic, and that the pleasures of the table were to him merely items in a programme of winning his way by a show of good fellowship. If one were to judge solely by the amount of thought and labor he would expend upon the forms and ceremonies of an academic or social function, it would be easy to class him as a martinet with vision only for trifles. One might have known him simply while he was studying large questions of general policy, and might have gained the idea that he cared nothing whatever for details, but was interested merely in probing down to essential principles.

Some men have doubtless been intimately associated with him in certain ways without detecting any signs that he was religious. These may imagine that they have found him out as at bottom a hard-headed man of affairs, cynically indulgent of the superstitions of others, prudently silent about his contempt for their opinions, but really a pagan and a materialist. Their perceptions would be quite as near the truth as those of a man who is color-blind and can see only one shade of light in the rainbow. Other men would discover in President Harper a simple and sturdy Christian faith daily overcoming the world.

Antitheses of this sort might be multiplied at great length by comparing different divisions of President Harper's life. There would be a basis of truth behind each of these partial views. Facts that lend themselves to the most contradictory estimates are actually in evidence. A perfectly just combination of them could be made only by a man as many-sided as he was, who had also known him with equal intimacy in every phase of his character. No one is likely to profess these qualifications. Any single picture of the man will be credible in the degree in which it leaves room for lines to be drawn from many other points of view.

No portrait of President Harper can be quite natural unless it reveals him as an unspoiled boy frankly interested to the very last in every aspect of life. There was no more virility and no less morbidness in his eager attention to reports from the last Thanksgiving day football game than in his earnest reflection the same day about the future life. Each was a candid trait of his nature. Life to him was not one type of activity to the exclusion of others. It was all the activities that give genuine expression to any frac-

[1] Reprinted, by permission, from the *Standard* of January 20, 1906.

tion of human endowment. The only factor in the economy of life which he obstinately undervalued was rest. One of the most pathetic regrets that he expressed during the last weeks of his life was that he had wasted so much time!

Aside from the scant ration of sleep that he allowed himself, his recuperation was usually change of effort. Even when he was most completely off duty and out of the harness, he was always making preliminary motions for the next undertaking. In his most playful moods one felt that under the surface he was busy running down clues to new ideas. Tireless action, both physical and mental, was his normal state. His curiosity never ceased to be almost childishly naïve and persistent. He had an omniverous appetite for new experiences, and so long as they afforded fresh points of contact with human interests he made no arbitrary distinctions between them. In a southern city he would take as much trouble to hunt out the quaintest survivals of negro religious traits as he would in St. Petersburg to get an audience with the czar, or in his own study to test a theory of textual interpretation.

He was an unspoiled boy in the perpetual youth of his enthusiasms. The memorandum book that was his constant *vade mecum* was headed "Things to do." Those things crowded upon each other like arriving and departing trains at a great terminal. If necessary for its success he could always be as eager about each item in its turn as though his all were staked upon it.

One is tempted at every point to say: "This trait was the key to President Harper's character." The wiser second thought is that his character was the key to his characters. Few personalities have been less the consequence of a predominating trait. A little analysis of his characteristics, whether the more or the less obvious, discovers that each was both cause and effect of all the rest. The words "poise" and "balance" carry associations with colder, less ardent natures. They suggest a fixed equilibrium of motives. President Harper's personality was rather a perpetual transformation of energy.

A cartoon in which his friends would recognize lifelike features might be drawn in terms either of his enthusiasm, his imagination, his hopefulness or his prudence, his patience or his caution. The sketch would nevertheless be a caricature, unless it suggested all his other qualities, and conveyed the impression that each was a function of every other. He was not only hopeful because he was imaginative and enthusiastic, but he was cautious and prudent and patient for the same reason. Instead of the words poised and balanced, we approach the reality only with such words as unified, centered, correlated.

While President Harper was not a man of one commanding trait or of one dominant idea, his sharply contrasted traits and his widely variant ideas found their principle of coherence in an inclusive moral conception. Years ago one of his friends accused him of indifference to the interests of individuals if they stood in the way of results. In the closing days of his life, when he was frankly expressing his inmost thoughts about the past, and of the great change just at hand, he said three things which contain the proper reply to that charge. He spoke with earnest deliberation, and with apology for the egotism of his confidence. It impressed those who heard it as an utterly sincere report of the most searching self-examination. The first remark was: "All this time I have never really doubted for a moment that Providence had selected me to do a work that no one else could have done under the circumstances." The second was: "I have tried to think whether I have ever really wronged anybody. I have done things that hurt people, but it was either unintentionally, or because I believed it was neces-

sary to act as I did. I cannot remember that I have ever willingly done harm to anybody." When he was reminded that he had intentionally done good to many hundreds of persons, at great expense to himself, he did not disclaim it, but treated it as a matter of course, in consequence of his central thought. In another conversation, a few days later, he said to two friends, "I have always felt that both of you were too much inclined to say severe things about other men's weak side. I have tried my best to make the most of the good side of everybody."

President Harper's outlook upon life may be pretty fairly indicated by use of these landmarks. Life presented itself to him in terms of work to be done. It was not his way to sum this work up in abstract ideas. He thought of it rather in definite details and in concrete pictures. The words which seemed to serve him best as signs of his largest purposes were "democracy" and "education." By "democracy" he meant all the progress through which human possibilities will at last be realized. "Education" represented to him the special division of progress and means to progress through which his personal efforts for democracy must be made. What other men, and he himself sometimes, would mean by such phrases as "the kingdom of God" or "the divine plan" took more practical shape in his mind, for working purposes, in these two words, "democracy" and "education." All his physical and mental and moral force converged upon work for these ends. All that he thought and did was with reference to them. The idea of a "far-off divine event" inspired him only when it fell within the perspective of these principal and secondary conceptions. The scheme of work that took shape in his mind in view of these two conceptions was his final test of value. Nothing was trivial enough to be ignored, if it could be enlisted for education and democracy. Nothing was important enough to be tolerated, if it was inconsistent with these ends.

President Harper's attitude toward men and things was a consistent reflection of his belief that they all had a place to fill and a part to perform in human progress. Perhaps his remarkable catholicity is best understood in this connection. He was not merely indulgent toward other men's views, and generous toward their part in life, but every man seemed to him to have a unique sphere for special work. His catholicity was not mere consent to refrain from interfering with others. It was a habit of idealizing other men's powers and opportunities, and of wishing he could put himself in their place and do their part for all it was worth. One of his most characteristic exclamations was: "How I wish I could drop everything and give myself to that!" The catalogue of things about which different persons have heard him make essentially this expression would include some of the most hopeless and thankless kinds of tasks in school and church and state. Every thing that needed to be done stimulated his ambition to do it. A cynic might call this envy of other workers, and greed to do everything himself. It was sane and contagious sympathy with every part, lesser or greater, that belonged in the whole harmony of life.

In the same light we may best appreciate his loyalties to persons. Friendship to him was primarily partnership in work. Every man appealed to him who was serving a purpose in life, or who seemed to him to have dormant powers available for better uses. He wanted no friendships with people who were good for nothing, but every one who was trying to be good for something could count on him as a friend. "There are great possibilities of good in that man" was a remark which he made oftener perhaps than any other. It would be a serious error to suppose that possible usefulness for his own purposes was the condition of his friend-

ships. He was drawn to every person who had a will to bring good things to pass. With all such he felt himself embarked in a common cause. If the word "brother" had not dropped out of our idiom, as a form of greeting between kindred spirits, few men would have had more frequent use for it, or in a more hearty sense. Whenever he had once recognized another as a man of good purpose he would have regarded it as treason to a common cause to abate his sympathy with him, or to begrudge any assistance within his power.

It would be another false interpretation to construe his loyalties as wholly impersonal. While his central conception of life threw his friendships into sharp relief as responsibilities to be used, rather than as luxuries to be enjoyed, it would astonish those who saw only his strength and self-reliance in action to know how he cherished friendships for their own sake, how responsive he was to them, how dependent he was upon them. William Rainey Harper, the man, had a gamut of personal intimacies as wide as the range of action of President Harper, the worker. His devotion to his tasks, not his inclination, restricted his purely personal intercourse.

To trace his influence over other men to his central conception of life may seem to contradict the judgment that no single element of his character accounts for the whole. In fact no plausible explanation of President Harper's ability to lead others can be proposed without reaffirming that judgment. Not merely scholars, but business men of many types, interrupted the habits of a lifetime to see with his eyes, and judge by his standards, and act in the line of his plans. Among scholars and educators, however individual his views, they always commanded attention and exerted influence. Members of his own faculty often reached conclusions directly opposed to his. They may never have withdrawn or modified the conclusions. Probably they would acknowledge without exception that their own estimate of the relative importance of their conclusions always suffered a certain shrinkage when they found that President Harper could not be convinced.

No university president has ever assumed a more formidable task of unifying unlike individuals in one faculty. Yet no president has ever been more successful in retaining confidence as a leader, in spite of the most vigorous dissent from specific details of policy and sharp conflicts of academic interests. There is no credible explanation of all this in his courage, or his enterprise, or his ideality, or in any other single trait. Whether the men whom he has influenced have been distinctly conscious of his own focus of action or not, he could not have affected them as he did if he had not been a man of finely modulated motives, of strictly organized energies, and of accurately adjusted aims. Method alone could not have achieved this result. His method was merely the active form of his fundamental view of life.

In all this we have observed President Harper's real religion. It was dedication, not dogma. He took for granted the simple Christian elements that he had learned in childhood, but for him their sum and substance was the duty and the joy of work. To him religion meant the best work in his power for all the good causes he could promote. The impulse of religion rather than a theory of it, was the constant undercurrent of his life. The year of physical decline was a period of eminent spiritual growth. It began during his visit to Lakewood, N. J., in the spring of 1905, and was in progress as long as his mind was clear. It was growth through intense mental struggle. He called in friends who had worked with him for years, and had never entertained a doubt of the essentials of his faith, to help him find his own solution for the ultimate religious problems. He said he had not been prepared to be-

lieve that his personality could be so revolutionized. The occupations of his past life had come to seem relatively trivial, and he wanted to adjust himself to the larger interests that were now foremost. In the talks that followed he studied the new situation as methodically and frankly as though it had been the routine business of a university committee. He returned time and again to this point of departure: "I am not a philosopher, and never could be. Leave out all the philosophy and all the theology, and help me get a plain man's view of what I really think about God, and the future life, and my own personal relations to Jesus Christ."

After the struggle was over, and the talks had become surveys of results, or meditations upon what they meant for himself and others, he was asked: "How do you account for your complete calmness and freedom from problems before the operation a year ago, when you understood that the chances of recovery were only one in twenty, and the conflict that you have gone through since?" He answered instantly, "Why, I never had time to think these things through before. I could only do my work. In the last year there has been plenty of time to think."

But this change was after all a spiritual revaluation and affirmation of what he had been doing all his life. It brought out more pronounced desire for fellowship with Christ than he had been conscious of before, and it prompted him to express severer judgments upon his faults than his friends would accept. In effect, however, it was merely the mental and moral maturing of the faith that had controlled through life. Its main points were simple and unequivocal: God, the spirit of life, manifested in the whole visible universe; the individual soul; Jesus. "the way, the truth, and the life," the most intimate revelation of the nature of God and the destiny of the soul; the parable of the Prodigal Son, as the deepest disclosure of the relation of God to his children. He was perfectly clear in his conclusion that the ultimate test of his relations with God is not a balancing of the good against the evil that he had done, nor reliance upon any scheme of propitiation, but simply the question of fact, whether, as the total outcome of his experience, his heart was set on knowing as much of the divine purpose as he could learn, and on devoting himself to it with all his powers. With perfectly calm contemplation of death as immediately at hand, he said, "I have no idea what the activities of the next stage of existence will be like, but I have less hesitation about taking the next step into the future than I had about leaving Yale and coming to Chicago."

One of President Harper's lieutenants has been associated with him a great many times when he had escaped from the routine and the restraint of his professional duties. He has been with him in distant cities, both in this country and in Europe. He has seen him making a business of relaxation as intensely as he made a business of work, and under conditions which granted him the largest freedom from observation. He has seen him do a great many things that, considered by themselves, would fairly be classed as frivolous. He has never, in a single instance, known President Harper to do an act, or to utter a word, which, either at the moment or in the retrospect, could justly be pronounced a compromise of his dignity. He invariably held himself subject to instant self-control when the moment arrived for a serious attitude. In work and in play he was a sincere and consistent Christian gentleman.

WILLIAM RAINEY HARPER: AN APPRECIATION[1]

BY SHAILER MATHEWS
Professor of Systematic Theology

Unless a teacher, like the late Master of Baliol, possesses some idiosyncrasy or ability to make *bonmots,* his life does not possess the sort of material with which biographies generally abound. He may accomplish great things, but his life lacks dramatic elements.

William Rainey Harper furnishes no exception to this generalization. Few stories concerning him float about the campus of any institution where he has taught. He had no personal peculiarities to start the legend-making process, and in all his published works there is hardly a sentence which can be detached from its context for the purpose of quotation. On the rare occasions in which he talked freely concerning his early life, his recollections dealt almost exclusively with struggles to found an institution or journal, and beyond an occasional and characteristically modest reference to his own share in the work, were impersonal. In his reminiscences, as in his daily life, he was absorbed in causes, not in himself.

This self-sacrificing, corporate ambition, anyone who knew him at all well recognized as his great and dominant trait. To personal advantages he was indifferent. He might have died a comparatively rich man, if he had saved the money he gave to causes to which he had devoted himself. He had enough success in his life to furnish self-conceit for a dozen ordinary men, but to the very end he was as simple as a clean-hearted boy. Even those who criticised his methods and policies never suspected him of self-seeking.

It is a long way between a boy of nineteen, principal of a Masonic college somewhere in Kentucky, and the creator of a great university. The thirty years which made Dr. Harper's public life were full of growth and achievements, and make a much longer career look insignificant. No man ever depended less upon "influence." Utterly unknown when he began life, he had to conquer friendships as he conquered circumstances.

President Harper had essentially a creative mind. As an administrator pure and simple he was equaled by many men, but as a man of creative imagination balanced with executive ability, in my opinion he is unequaled among the great educators of today. As time passes his significance will be seen to lie in that which was original with himself. Other men have achieved great success in developing existing institutions, or in following inherited lines of action. Dr. Harper was a pioneer who made a splendid thoroughfare of a trail he had himself blazed. He originated study by correspondence. He founded three theological journals. He made popular Bible study a national movement. He made university extension an integral part of collegiate education. He systematized the inductive method in the study of languages. He was the founder of the Religious Education Association. If he did not invent, he built into genuine educational significance, the summer sessions of our great universities. On broad lines, whatever is essentially characteristic of the University of Chicago is due to him. The least acquaintance with the educational world will show what this cold statement of facts means. Any one of these achievements would have given national significance to another man.

The world at large thinks of him most of all as the President of the University of Chicago. Although we are too close to him as yet to get

[1] Reprinted from the *Sunday School Times* of January 20, 1906.

his true perspective, it is probable that as President he will be longest known. But he was also one of the foremost Semitic scholars in the world. There is no president of any university of any considerable size who is in his class as an original investigator. With the exception of one or two collections of essays, his writings are essentially those of a specialist. Treatises on Hebrew grammar and syntax made his early reputation, but he lived long enough to complete the finest piece of work on Amos and Hosea ever produced in English, if not in any language. Teaching and scholarly pursuits served him as a tonic and an inspiration. He was holding two professorships at Yale when he was called to Chicago. He taught as much, if not more, than any other man on his faculty. For years, in addition to two or three regular courses during the week, he taught a Sunday morning class composed largely of undergraduates. I never saw him so enthusiastic as after one of these Sunday morning sessions, for above all else he loved to teach the Bible to college students. He did not believe it was the business of the teacher to impose his opinions upon his students, and chose to set before them the various possible positions. But one could not avoid the inspiration of the born teacher.

As a teacher of the Bible, he could appeal not only to special students, but to the rank and file. There are few professors of biblical subjects under fifty in the United States who have not been members of his classes. They do not all agree with his positions, but they all recognize their debt to him as a teacher and friend. His power over an audience when talking upon biblical subjects was something hard to analyze. He never was a popular speaker, as such speakers go, and yet in Chautauquas, in lecture courses, in addresses, in clubs, in churches, and in religious gatherings, his exposition of the Bible was something that could never be forgotten. More than any other man I ever knew, his method of thought was controlled by biblical concepts. Who other than he would have thought of founding a philosophy of education on the distinction between the priest, the prophet, and the sage?

I knew him best on his biblical side, but my duties constantly brought me into contact with him in the region of administration. As anyone who had any dealings with him knows, he had extraordinary powers of analysis and association. There never was a man more intent to get hold of general principles and to carry them out analytically. It was another illustration of his many-sidedness. As a scholar he was inductive; as an administrator he was deductive. This power led him in the early days of the University to undertake work in regions which would be surprising to anyone who knew him only as an authority in Semitics. For years there was practically no detail in the management of the University that was not controlled or determined by him. From the general plans of a building to the style of type in a convocation program his will was final. Yet he was never arrogant. In his creative moods he was singularly susceptible to suggestion. To work with him at such times was almost intoxicating. One shared in his exuberant vitality and enthusiasm. One of the charms of an hour's conversation with him was that, no matter how great the pressure might be upon him from many duties, he never seemed to be hurried, but was always ready to run off with almost boyish eagerness into any subject suggested by the main matter under discussion. Such excursions seldom failed to result in some suggestion for later consideration, and to be jotted down in one of the small red notebooks all of us came to know so well. And what is more, one always knew that any suggestion that was worth while would ultimately bring results. Though it might lie in

the President's mind for months, it would some day reappear as a part of a far-reaching plan. He had singular capacity to estimate the real value of men and opinions, but he was always anxious to have men disagree with him, at least for investigative purposes. In fact, it was rather a favorite way of his to ask those whom he took into private conference to raise some obection to his opinions, or to answer him as he raised objections to something to which he was favorable. A more appreciative man never lived. If one were to look for the secret of his extraordinary success in the University of Chicago, one item would be found in President Harper's ability to induce men of wide experience in various fields of activity to give him advice and co-operation. In a truer sense than any of us yet realize he was the unifying influence in all University affairs. It is a rare man who can at once initiate, co-operate, and unify.

But he was something more than a mere educational Napoleon, as somebody once called him. He was a great and many-sided *man*. During his year of suffering it was this we thought of most. The tragedy and pathos of his fate brough into relief the man rather than the official. His vitality and power of work had seemed almost supernatural. It was this, perhaps, as much as anything, that made men feel they had every right to attack him and his methods. While he himself had never engaged in controversy, he had seemed so abundantly able to take care of himself that men the country over had not hesitated to treat him as a worthy foeman. But when the tragedy of his life broke upon him, the acrimony of criticism and one-sided controversy was swept away in an inundation of love. Men who had differed with him honestly and vigorously prayed for him. When last February he went to the hospital, the entire country was in spirit at his bedside. As one of his colleagues said, he was enswathed with affection.

And all this affection was justified. His spontaneity of sympathy, his singular capacity to do graceful and kindly acts, his power of binding friends to himself, was extraordinary. A strong man is apt to be ruthless, and President Harper had tremendous strength of will. But he never meant to be unkind. His position forced him to hold in his hand the fate of hundreds of lives. Sometimes he acted to all appearances autocratically, but at heart he was a democrat of democrats. He could not treat a human being impersonally. I have seen him sick at heart after he had been forced to make some decision which cut into another man's hopes. His sympathies were limitless. He stole moments from his crowded life to call upon sick students and stricken families. Men went to him in trouble as they would go to no one else. To injure him was to insure generous treatment. He forgot enmities, and he remembered friendships. Up to the very last he wrote little notes of appreciation and suggestions to all of us. Great as a scholar, greater as a president, he was greatest as a friend.

In fact, no man ever had a larger capacity for making friends than President Harper. There are men throughout the country who have been members of his classes, and some even who have met him seldom, who think they were peculiarly his intimates. And these men knew him in a great variety of relations. The members of the National Education Association knew him in one capacity, the faculty of the University in another, biblical students in another, his classes in another, and men of affairs in still another. It is doubtful whether more than two or three men ever got to know him in all his capacities. The eagerness with which he welcomed a new interest made it difficult for its representative to realize

that he was only one among many to feel his cordial and unaffected sympathy. I have talked with him on many subjects, but the more I knew him the more I saw there was to know.

Back of all this variety of great powers which made President Harper more than a merely versatile man and more than a mere genius, was a genuine and profound religious faith. He never was a theologian, and his faith was in many ways untouched by philosophy. If I were to characterize it, I should say it was essentially biblical. He was both consciously and unconsciously controlled by the Bible. In the storm and stress of his manifold life, there was always a unifying faith in God. He did not wear his religion on his sleeve, but any man could touch it if he wished. No student in religious difficulty was ever denied a conference. How far his influence was exerted over the young men and women with whom he worked it would be hard to estimate, but down among the very elemental motives of his soul was the desire to bring the Bible to everybody. There are some things too sacred to put in writing, but there is many a man who knows what it is to have found in his words and influence a new grip upon faith in God. As simple as a child in his public prayers, he was as elemental as a child in his religious life. Never dodging a difficulty or fearing to face a mystery, he has left us the memory of a faith in God and immortality which was as distinct and as controlling in his life as was any element of his educational policy.

In these moments, when the sense of loss is still acute, one dares not trust one's self to speak of him too intimately. The recollection of a year of heroic suffering, in which duties were never forgotten and the kindly offices of affection and love never neglected, is too sacred to bear disclosure. It is enough to remember now his splendid life and its achievements, and, above all, to believe as he himself believed, that his magnetic, creative, masterful soul is now taking up new duties in a better life.

THE PERSONAL RELIGION OF WILLIAM RAINEY HARPER

BY ERNEST DE WITT BURTON
Head of the Department of New Testament Literature and Interpretation

William Rainey Harper was born in 1856 in New Concord, Ohio. His parents, Samuel Harper and Ellen Elizabeth Rainey Harper, were active and devout members of the United Presbyterian church in New Concord. His father, a graduate of Muskingum College, located in New Concord, kept a general store, and was the treasurer of the college.

From early childhood William was interested in books, and most of all in the Bible. This latter fact was due in part to the influence of his grandmother Rainey, who was a very devoted student of the Bible, and well known for her knowledge of it among the members of her community. Before he could read, the boy delighted to have the Bible read to him, and took a special interest in a children's Life of Jesus, which he called his "good book." His mother relates of him that his father's store being near to the home, he often took his book to his father to have him read to him from it in the intervals between the serving of customers. By such reading he learned it largely by heart. As soon as he could read he began to commit large parts of the Bible to memory.

He entered college when he was ten years old, and graduated when he was fourteen, having habitually taken through his course more than the required amount of work. In the three years subsequent to his graduation he remained at home, acting at salesman in his father's store, and studying languages under a private instructor. As a boy he was unwilling to join the church of his parents, but wished to connect himself with the Presbyterian church. From this course he was dissuaded by the advice of his father, who in subsequent years regretted having influenced him in this direction. These years immediately following his graduation from college were not years of distinct religious growth. The energies of the youth were insufficiently employed, and to some extent the result usual in such cases ensued in this also.

At the age of seventeen he went to Yale University, where he received the degree of doctor of philosophy just before he was nineteen. After a year's teaching in a college in Macon, Tenn., he came to Granville, Ohio, in 1876, having been appointed as an instructor in the preparatory department of Denison University. Dr. E. B. Andrews was at that time president; Professor Chandler, now of the University of Chicago, was a member of the faculty; Professor F. J. Miller, a sophomore; and Professor C. F. Castle, a student in the academy. At this time Dr. Harper attended the Presbyterian church and was regarded by all as a man of Christian character and life. But in 1877, after some private conversation with Professor Chandler and President Andrews, he surprised alike his colleagues and students by arising in a college prayer meeting and saying, "I am not a Christian, I am not sure that I know exactly what it is to be a Christian, but I want to be a Christian." There was at the time no special religious interest and the step was taken wholly at his own initiative. Professor Castle, who was at this time a student in Dr. Harper's class, was so influenced by the action of his admired instructor that he also determined to enter upon the Christian life. Dr. Harper and Mr. Castle were baptized on the same day, Mr. Castle following Dr. Harper.

In 1878 the professorship of Hebrew in the Baptist Union Theological Seminary at Mor-

[1] Reprinted, with modifications, from the *Standard* of January 20, 1906.

gan Park became vacant, and Dr. Harper, being strongly recommended by President Andrews and Professor Chandler, and doubtless also by others, was appointed, and entered upon his duties in January, 1879. It was at about this time that he formed that determination which in very large measure shaped the course of all his remaining years. He recognized it as his mission to devote himself to the study of the Bible and the promotion of such study. In the latter days of his life he said to his intimate friends: "In all these years I have never doubted that God had given me a work to do which would go undone if I failed to do it." Coming to Morgan Park, he threw himself with all his characteristic energy into teaching in the Theological Seminary and into religious work. He filled successively various offices in the church, including those of deacon and superintendent of the Sunday school. Of the manifold labors of the years 1879–86 in which he remained at Morgan Park, this is not the place to speak, save to mention the heroism and unselfishness with which he devoted himself to the work to which he felt himself called. Singlehanded and without money, his reputation as yet unmade, he toiled night and day at his tasks. It was in these years that he founded the Institute of Hebrew, which afterwards became the Institute of Sacred Literature, and began his correspondence school, and established the *Hebrew Student,* and *Hebraica,* the former becoming subsequently the *Biblical World* and the latter the *Journal of Semitic Languages.* In 1886 he was called to Yale to the professorship of Semitic languages, to which was added in 1889 the Woolsey professorship of Biblical Literature. Throughout these years he was engaged not only in the work of his professorship, but at Chautauqua in teaching and the building up of the Chautauqua system, in the editing of the *Old Testament Student* and *Hebraica,* in the writing of articles and books, and in lecturing upon the Bible in colleges and before large audiences in Philadelphia, New York, New Haven, Boston, and elsewhere.

In 1891 he was elected president of the new University of Chicago. He hesitated to accept the office, not seeing at once how he could do so consistently with that former unrevoked and irrevocable devotion of his life to Bible study. Only when he became convinced that as president of the new university he could do more to promote the study of the Bible on the part of the people than by remaining as professor at Yale, did he obtain his own consent to the acceptance of the presidency. Let it not be supposed that he ever for a moment intended to make the presidency a mere instrument for the advancement of Bible study; rather was it his conviction that, while discharging the duties of the presidency for which his past experience had convinced him that he had competency, he could from the vantage ground of the presidency, do more for the promotion of Bible study than in the less advantageous position of a college professorship. During the nearly fifteen years in which he was president of the University he threw himself with all his unparalleled force and enthusiasm into the tasks which the presidency brought him and the opportunities which it opened to him. But he constantly kept before him that his life-work was to study the Bible and to promote the study by others. He often said that if it ever became necessary to choose between the presidency and his work as a Bible teacher, it would be the former that he should have to give up. From the strenuous duties of administration he turned for relief and refreshment of spirit to his classroom and his books. And in the days of his last illness he declared that he would rather have produced his volume on Amos and Hosea than to have achieved all that he had accomplished through his presidency.

Last September he laid down for the most part the active duties of the presidency. None who were present at the University Convocation held September 1, will ever forget the impressive scene when, having resolutely performed all the President's duties through Convocation week, he came to the last exercises of the Convocation itself, and with voice that could not be controlled expressed with characteristic generosity his thanks to the executive officers of the University, and the members of the Faculty, for their loyal co-operation with him through the weeks and the months of his illness. There were some present to whom the scene had added pathos because, before entering upon this series of public presidential acts which taxed to the utmost his failing strength, he had expressed to them his determination to go through them all, knowing that it was the last time.

This task done, and his strength rapidly failing, he laid aside as far as possible alike his scholarly and his administrative tasks, and turned all the energy of his trained mind, still clear and unclouded, to the consideration of the great problems of personal religion: sin and its forgiveness, fellowship with God, the place of Jesus Christ in religion, the hope of eternal life. He called his friends about him, first that they might help him in his thinking, for he always loved companionship in thought and work, and then that he might impart to them the results of his own thought. He brought to bear upon all these great problems the same earnestness, openness of mind, persistence, and courage with which he had attacked in his previous days the problem of the teaching of Hebrew, the founding of a journal, the building up of a university. Some day the surpassingly interesting story of these last days ought to be told. Now it must suffice to state a few of the results of his thinking which he shared as freely with his friends as he had freely invited their help.

His personal faith in Jesus became clearer and stronger than ever before. This faith was not something new. His interest in Jesus Christ began before he could read. As a child the story of Jesus was his "good book." This faith was renewed and emphasized when in early manhood he expressed the determination to become a Christian, and subsequently connected himself with the Christian church. Though he rarely spoke of it in public, it was known to the few who were nearest to him that in all these subsequent years, including those of his presidency at Chicago, Jesus held a central place in his religious thinking and faith. Only a few months ago in speaking to one of his colleagues he strongly deprecated, in language almost impassioned, the adoption of any course which should tend to weaken the faith of the people in Jesus. But now this faith of his youth and his manhood blossomed forth into new strength. In one of these late conversations, when his friend had been speaking of fellowship with God, or perhaps of the forgiveness of sins, he said: "But now, what of Jesus Christ?" And in another conversation, arraigning himself sternly at the bar of conscience, reproving himself for the shortcomings of his life with a severity to which his friends could not give assent, he said, replying to their expression of confidence, that the central purpose of his life had always been to do God's will; "But I have not lived as close to Jesus Christ as I ought to have done." His religion was distinctly Christian. Though his studies had been all these years in the Old Testament, his faith was in God as revealed in Jesus Christ. He died as he had lived, not simply a religious man, but a Christian. This he had been for thirty years at least, this he was pre-eminently in his last hours.

He laid great stress in his later thought upon the church. To him it was not enough that one should live an isolated Christian life. He be-

lieved not only in Christ, but in institutional Christianity. He expressed strongly his conviction that men of religious purpose should go into the church and take active part in its work and life. In his childhood he had been dissuaded from his wish to unite with a Christian church by the advice of his elders. In his early manhood he had taken the step which previously he had wished to take, and after thirty years of singularly rich and broad experience, study of the Bible, and knowledge of men and life, he emphasized even more strongly than formerly the need of the church, and the duty of Christian men to connect themselves with it and contribute to its progress.

In his last days he sought not only to gain clear thought for himself, but also to impart this thought helpfully to others. But this was by no means new. All his days he had been a teacher in spirit and in practice. He had learned that he might impart, he had gained that he might give. He persisted in teaching so long as it was possible for him to reach his classroom. On the Sunday preceding the Convocation Day above referred to, he taught his Sunday morning bible class at the University, and added to the series of difficult tasks in the week following the meeting of his regular class on the day before his last Convocation. And when at length, confined by the relentless progress of his disease to his bed, wrestling himself with problems of religion, he gathered about that bed his family and friends to give to them each new thought and conviction that he had gained in his hours of quiet reflection.

Remarkably free throughout his life from self-seeking, he was to the last characteristically self-forgetful.

In his last days his thoughts turned to the life beyond. In previous years he had given much study to the subject of conceptions of the future life among ancient peoples, and especially in the Bible. The life after death was the subject of his last classroom instruction, and in the hours of his last illness the question took on for him a new personal significance. But characteristically the thing for which he longed was not rest, but work. Calling four of his friends of many years about his bed less than two weeks before he died, he asked them to pray with him, adding, "Let us not be formal, let us be simple." And when each of them had prayed briefly, he also offered a prayer in words of utter simplicity and childlike yet masculine faith. Among the sentences of that prayer was this: "And may there be for me a life beyond this life, and in that life may there be work to do, tasks to accomplish." And he closed the prayer with the words, "And this I ask in the name of Jesus Christ." The prayer of his last days was the prayer of his life—more work to do, tasks still to accomplish.

Amid all the diversity of his life's tasks that life itself was one of unity and continuity. These final expressions, cherished by his friends as a precious heritage, were but the blossoming forth at the last of what had been present throughout all the years.

WILLIAM RAINEY HARPER, BIOGRAPHICAL[1]

BY FRANCIS WAYLAND SHEPARDSON
Dean of the Senior Colleges

William Rainey Harper was born in New Concord, Muskingum County, Ohio, July 26, 1856, son of Samuel and Ellen Elizabeth (Rainey) Harper. He was the great grandson of Robert Harper, who came from Ireland with his wife, Janet, in 1795, and settled among the Scotch-Irish people of Western Pennsylvania, from which place his son Samuel removed to a farm two miles north of New Concord, Ohio, where the family made its home about 1848, when Samuel, the grandson and father of President Harper, settled in the village near by. The Rainey family also came from Ireland, at first locating in New York, but later making a home in Cambridge, Ohio, not far from New Concord. From this strong Scotch-Irish stock President Harper received his natural equipment.

His education was begun in Muskingum College, the United Presbyterian school in his native place, when he was eight years old. The curriculum then covered six years, two of them preparatory and the usual four collegiate. He pursued his studies without intermission until 1870, when, at the age of fourteen, he was graduated with the degree of Bachelor of Arts. As the college primarily was a school of preparation for those who intended to enter the ministry of the United Presbyterian Church, the study of the Bible in Hebrew as well as in the English was a prominent feature of the work. The proficiency of the useful student in the former was so marked that, when he was graduated. he delivered his oration in Hebrew, and the work in the Bible while in college probably had more to do with the shaping of his life than he or his friends imagined at the time.

After graduation he remained at home for three years, pursuing favorite studies, and then, in the autumn of 1873, he entered Yale University, where he became an earnest student of philology under Prof. William Dwight Whitney, an instructor for whom he always cherished great respect. Completing this period of graduate study, he received the degree of doctor of philosophy in 1875, being then nineteen years old. Soon after he married Miss Ellen Paul, daughter of Rev. David Paul, D. D., the president of Muskingum College, and then became principal of the Masonic College in Macon, Tenn. The next year he was called to become a tutor in the preparatory department of Denison University at Granville, Ohio.

The acceptance of this position at Granville was an epoch-making event in his life. He found himself an officer under the wonderfully inspiring leadership of the president of Denison, E. Benjamin Andrews. He found a small group of earnest and devoted instructors, anxious alike for the intellectual and the spiritual uplift of their equally earnest students. He examined carefully the principles of the Baptist faith and became a member of the Baptist church in Granville. In the class room he proved an excellent drill-master, enlisting the interest of his students in a marked degree, and arousing their ambitions in such a way as to secure great results, both in the quantity of work done and in the thoroughness in matters of detail. The zeal displayed by him, with this attendant enthusiasm among the students, led to his selection as principal of the preparatory department, which he had set apart from the college proper under the name, Granville Academy. President Andrews and he worked together in harmony, devising new methods and securing results from their students which made every student of either, a

[1] Reprinted from the *Standard* of January 20, 1906.

lifelong friend. It was a matter of deepest regret to every one in Granville that a higher work called him away, when, in 1879, on the recommendation of President Andrews, he became professor of Hebrew and cognate languages in the Baptist Union Theological Seminary at Morgan Park, Ill.

At this time two educational notions seem to have been firmly rooted in his mind; one the belief in the value of the inductive method of teaching languages, and the other a determination to awaken fresh interest in the study of Hebrew by means of instruction by correspondence methods. With great vigor he devoted himself to these ideas, planning and becoming the joint author of an extended series of Latin, Greek, and English textbooks on the inductive plan, at the same time publishing a series of text-books in Hebrew, organizing Hebrew correspondence methods and Hebrew summer schools, and editing a periodical called the *Hebrew Student.* To awaken interest in a dead language like Hebrew was no easy task, and there was required an expenditure of large sums of money in the printing and circulation of literature connected with the work. The needed funds were secured at great personal sacrifice, many an outlay for personal gratification being denied for the sake of advancing the interests of the cause to which he had given his heart.

He enlisted the co-operation of many who contributed money in small and large amounts, and who also suggested to him that there were many other thoughtful persons who would encourage any plan for the more systematic study of the Bible. The result was a broadening of the scope of the Hebrew Correspondence School by the organization of the American Institute of Hebrew, this again being succeeded by the American Institute of Sacred Literature, which, perhaps, more than any other single agency, has had influence in extending a knowledge of the Bible, and the experience of which laid the foundations broad and deep for the Religious Education Association. For years Dr. Harper carried on the work of promulgation, not alone through the correspondence schools and the *Hebrew Student,* but also by means of Bible lectures, delivered in various parts of the country, which made his name familiar to all those specially interested in Bible study. While teaching at Morgan Park he gave inspiration to many students, who were stirred by his earnestness, aroused by his tireless energy, and encouraged by his friendly spirit.

The natural outcome of the interest in home study under direction and in summer schools was his connection with the Chautauqua System. In 1885 he was made principal of the Chautauqua College of Liberal Arts and six years later principal of the entire system, maintaining this relationship until 1898. The year after beginning the Chautauqua work he received and accepted a call to become professor of the Semitic languages in Yale University. In this wider field he again stirred his students to great enthusiasm, and by means of his public lectures in New Haven, New York, Boston, Chicago, Minneapolis and other large cities, and at Vassar, Wellesley and other colleges awakened widespread interest in Bible study. In 1889 he had the great distinction of being elected by the authorities of Yale to the Woolsey Professorship of Biblical Literature, thus holding two full professorships in the institution at the same time.

Before this time, however, he perhaps had received intimation that the great work of his life was to be done in Chicago, for, in the autumn of 1888, Mr. John D. Rockefeller sought opportunities of conference with him regarding the establishment of an institution of learning in this city to replace on surer foundations the earlier university which had closed its doors in 1886. The outcome of these conferences was

Mr. Rockefeller's declaration in November, 1888: "I am prepared to say that I am ready to put several hundred thousand dollars into an institution in Chicago." The next two years were filled with work for the new institution. In everything that was done Dr. Harper was prominent. He was one of the committee of nine men who reported upon the scope the new school should assume. He was a constituent member of the board of trustees under the charter of the University, dated June 18, 1890. On September 16, 1890, at the same meeting of the board which heard Mr. Rockefeller's letter read announcing a second gift of $1,000,000 to supplement the former pledge of $600,000, Dr. Harper was unanimously and enthusiastically elected president of the University of Chicago. In February following he accepted the position and promised to begin his active duties on July 1, 1891.

The history of the institution since that date is largely the biography of President Harper. Every building bears his imprint, every detail of educational policy has been worked out under his watchful eye, every instructor has received appointment upon his recommendation; the University is his lasting memorial. It is too early to attempt final estimate of President Harper's work in connection with the institution, but it is interesting to note how earlier experiences influenced him in the organization of the University. It is instructive to see how his life culminated here. It is helpful to observe how the hand of God seems to have led him to Bible study in the little church college of his boyhood, to Yale to gain inspiration from a great specialist, to Granville to find connection with the Baptist denomination and the friendship and encouragement of President Andrews, to Morgan Park for a wider outlook and for association with Dr. Northrup and his able helpers, to the Chautauqua connection with its thousands of members, and then back to Yale for the maturer acquaintance with university work which should prepare him for his task of the near future.

One of the features of the new University of Chicago was the University Extension Division whose three-fold plan of instruction by means of lecture-studies, by class-studies, in afternoon and evening, and by correspondence-studies, was in large measure only the development of previously accepted ideas, thoroughly tried by him, and in whose efficiency he firmly believed. In like manner the *Hebrew Student,* which differentiated itself in time into *Hebraica,* a journal given more strictly to the linguistic side, and into the *Old Testament Student,* which dealt with the literary element, may have suggested the publication in connection with the University of a series of journals, each devoted to a special department and designed to furnish fresh contributions to a particular branch of investigation. Among the first of these was the *Biblical World,* showing in its new name the widening scope of the work, and serving as a type of many such expansions which came to President Harper as the University grew in wealth, in schools and colleges, and in power.

During the fourteen years of intense activity in connection with the development and growth of the University, President Harper made his influence felt in many outside channels. In Chautauqua circles, as a member of the Board of Education of Chicago, as a prime mover and first secretary of the Association of American Universities, as one of the inner group of the National Education Association, as the practical founder of the Religious Education Association, as adviser in connection with the establishment of Lewis Institute in Chicago and the Bradley Polytechnic Institution in Peoria, as a member of several of the prominent clubs of this city, as superintendent and chief inspiration of the Hyde Park Baptist Sun-

day school—in a thousand ways he shared the busy life of the age, and gave what of good he could for the uplifting of his fellow men.

In the University he always taught more classes than the ordinary rules suggested, and it was one of the trials of his life that his administrative duties so often interfered with his class-room work, and especially that men should think of him primarily as an administrator instead of as a scholar and teacher. It therefore was peculiarly gratifying to him, when some book came from the press which revealed the scholarly work he had been doing even when burdened with the heaviest administrative demands upon his time and strength. Forced by the position he held to give much time to public functions, he loved his personal friends and was never happier than when in the midst of his own family. A tireless worker himself he trained a corps of assistants who gained inspiration from him and tried to help him in the realization of his ideals for the University. No greater testimonial could be his than the manifest spirit of loyalty to his ideas that prevails among the University Faculty and in the student body.

A wonderfully magnetic and inspiring teacher, a trained scholar and specialist, a masterful administrator, a patriotic and active citizen, a man of warm personal friendships, a loving husband and father, a hero of industry, President Harper filled full the record of his less than fifty years of life. It is hard to realize that he is dead. It is certain that though he is dead his spirit will be felt for years in the lives of those he has influenced, in the ideas and ideals he has cherished and inculcated, in the great university which for ages "beneath the hope-filled western skies" will tell of his successful labors for the good of humanity.

PRESIDENT HARPER AS ADMINISTRATOR[1]

BY NATHANIEL BUTLER
Dean of the College of Education

In the early days of the University, Dr. Harper told me that he resolutely withstood every temptation to consult catalogues and descriptive circulars of other institutions in forming his plans for the new university. He did this merely that he might keep his mind open for the best things that could be devised, that the new institution might fulfil its peculiar mission. This is an illustration of the method of the man in all his work. Whether in matters pedagogical or administrative, he followed the method of induction. He sought to look steadily at all the conditions involved in his problem, not for the purpose of asking first of all what others in similar situations had done, but to see first of all what was true, suitable, fitting to the case in hand. On the administrative side he was, therefore, infinitely more than a mere executive. He not only had wonderful power to bring things to pass, but his very life was in devising, creating, and organizing. The expression so frequently heard in the last few days that the University itself will be Dr. Harper's great and everlasting monument, can be rightly understood only in the light of a knowledge of this trait.

Without doubt Dr. Harper is best known, and will always be best known to the world at large, as an administrator. Probably there are not in the world ten men who are his equals in this respect. Neverthless, the assertion that his memory will be preserved chiefly by this awakens in those who knew him best a sort of resentment. To us it seems to leave out of account the greatest and most essential qualities of the man, qualities without which he could not have been the great administrator that he was. No man could achieve what he did merely by skill as an organizer and as an executive in the ordinary sense. "We will do whatever the President asks," has been a familiar phrase on the university quadrangles, not because the University has been presided over by an autocrat, but because it has had at its head a man who invariably inspired profound affection and entire confidence. The secret of Dr. Harper's greatness and power is to be found in the "personality" of the man, in those traits that inspire absolute and grateful loyalty. He was without doubt a great man. great as a scholar, as a teacher, and as an organizer. But he was great as an organizer because he put into that work those qualities of marvelous insight, personal and contagious inspiration, and unfailing kindliness, which won for him the devoted service of all about him.

All this is meant when it is said by any one who knew Dr. Harper that he will be remembered chiefly because of his genius as an administrator. Of him the word genius may be advisedly used. He had the extraordinary insight, that invariable mark of genius, which made him fertile in resources, for devising either some new and better way of doing what had been done before, or some newer and better thing than had ever been done before. He was, as I have already said, an innovator, but never for the mere sake of innovation. What he proposed always justified itself, and although at the beginning of the University the new schemes were projected with almost bewildering rapidity, the surprise of their newness and their rapidity was lost in admiration at the harmony with which they worked together for good. Dr. Harper's organization and administration was his very own.

By a sort of natural selection Dr. Harper

[1] Reprinted from the *Standard* of January 20, 1906.

from the beginning of his career selected fields of activity that seem especially to have developed his qualities as a leader. As principal of an academy, at Granville, Ohio, as professor of Hebrew and Old Testament exegesis in the seminary at Morgan Park, as organizer of the American Institute of Hebrew, as principal of the Chautauqua College of Liberal Arts, as professor of Semitic languages and biblical literature at Yale University, he exhibited on the one hand his rare abilites as a scholar and as a teacher, and on the other his genius as an organizer. In 1890 he took up the task of organizing the University of Chicago, having served his apprenticeship and bringing from his experience the fullness of power which made possible the results with which all the world is familiar.

It would not be appropriate to undertake a minute analysis of the illustrations of his administrative ability as shown in the organization of the University of Chicago. Two or three examples of it are, however, pertinent.

Among the provisions which his insight showed him to be necessary in order to meet more completely than heretofore the need of the people for higher education, was that of the extension of teaching beyond the university premises. The idea of university extension did not originate with President Harper, but he saw, as no one else had seen, its possibilities for American students and communities, and he reorganized this form of teaching accordingly. University instruction was given to classes formed in various parts of Chicago; lecture courses by university men were made possible in any locality desiring them; correspondence instruction in a great variety of university subjects was promised. As a matter of fact, the class organizations have developed into the University College in the heart of the city. The lecture courses have been given in closely neighboring centers, literally from the Atlantic to the Pacific, and members of the University Faculties, through correspondence, are instructing students in every part of the world, in subjects ranging from oriental literature and philosophy to manual training. The organization of this work as effected by Dr. Harper has given the University of Chicago a wholly unique position among the universities of the world.

The President was quick to perceive another opportunity for rendering a larger service to students in the organization of continuous sessions. It was announced that the University would offer its courses in full throughout the entire year. This has been a great boon to young men and women. A few weeks more or less are frequently of vital significance to a student. The opportunity to take up courses of study at the beginning of any quarter and of continuing, if need be, during four quarters of a year, has saved to many young men and women needed money and priceless time, and has determined in their favor the securing of important positions in life. The summer quarter has been of incalculable benefit to literally thousands of students and teachers. In the continuous sessions, and in the summer quarter, Dr. Harper led the way, and many of the strongest and oldest universities in the country have, so far as they could, followed in his steps.

It was inevitable that Dr. Harper should never be satisfied until the University was so organized as to present a continuous and closely compacted educational system from the beginning to the end. As in other instances, so here, he at once combined with the insight of genius the ability to realize his conception. Ready to his hand were the Chicago Institute, under Colonel Francis W. Parker; the University Laboratory School, under Dr. John Dewey; the Chicago Manual Training School, conducted by Dr. Henry H. Belfield, and the South Side Academy, under Principal William B. Owen.

There, also, was the royal generosity of Mrs. Emmons Blaine. Out of these elements Dr. Harper created a great School of Education, one of the two higher institutions of this country for the professional training of elementary and secondary school teachers. With the incorporation of this school into the university system it is possible for a child to enter its school as a member of the kindergarten and, without ever leaving its classrooms, to pursue his course until he receives the degree of doctor of philosophy.

Continually one comes back to this phrase, "Dr. Harper was a great man." Not only are we saying this now that he is gone, but we have said it at any time during the last ten years. He was great because he brought beneficent things to pass. Mere genius sees visions and dreams dreams. The great man adds to the "vision" the "faculty divine" of expression, utterance, and execution. Dr. Harper was pre-eminently a creative administrator of clear ideas and splendid courage.

We know nothing of the details of the future life, but we believe that this universe is administered upon a wholly reasonable plan. We cannot doubt that the great abilities of this man will be brought to bear upon great undertakings elsewhere. We say of him as Tennyson said of Arthur Hallam:

> Thy leaf has perish'd in the green,
> . . . . . .
> But somewhere, out of human view,
> Whate'er thy hands are set to do
> Is wrought with tumult of acclaim.

And as he was here, so we must believe he will be in spirit and activity there—a great administrator,

> One who never turned his back but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.
>
> No, at noonday, in the bustle of man's work-time
> Greet the unseen with a cheer!
> Bid him forward, breast and back as either should be,
> "Strive and thrive!" Cry "Speed,—fight on, fare ever
> There as here!"

PRESIDENT HARPER AS THE CHRISTIAN SCHOLAR[1]

BY JOHN MERLIN POWIS SMITH

Of the Department of Semitic Languages and Literatures

The great work of President Harper in originating, organizing, and guiding the growth of the University of Chicago has so laid hold of the popular imagination that the fact that he was a scholar has escaped the minds of many people. Yet had he not been a scholar, the vision of a great university could never have come to him. It was but the outgrowth of his passion for scholarly ideals and his determination to propagate them to the full extent of his powers. His scholarly qualifications were widely recognized before he became a university president, and the assumption of the great tasks and reponsibilities connected with that office did not involve the cessation of his activities as a productive scholar. Nothing but the most ardent and unselfish devotion to scholarly pursuits could have held him fast to his early ideals in the midst of the turmoil and distraction of his official life. The place occupied by his studies during this later period may be learned from the following sentence from the preface to his recent commentary on Amos and Hosea: "But in all these years of administrative concern I have had recourse for change, comfort, and courage to my work on the Twelve Prophets."

The tangible evidence of President Harper's own productive capacity as a scholar is to be found largely in the columns of *Hebraica,* a technical Semitic journal founded by him in 1884, while teaching in the seminary at Morgan Park, and now published by the University of Chicago Press as the *American Journal of Semitic Languages and Literatures.* His most important personal contribution to this journal, aside from his editoral activity, was a series of articles on "The Pentateuchal Question" published in Vols. V-VII (1888–90). These were in the form of a discussion with the late Professor William Henry Green, of Princeton University, then the greatest representative of the traditional view of the Old Testament. Dr. Harper's articles still remain among the most exhaustive and powerful presentations of the evidence for the delimitation of the main sources in the Pentateuch as they are generally recognized by the scholarship of today. In addition to this must be mentioned his *Amos and Hosea* (International Critical Commentary) published in March, 1905, together with its two companion works, *The Structure of the Text of the Book of Amos,* and *The Structure of the Text of the Book of Hosea,* which appeared about the same time. This commentary is President Harper's masterpiece, and, with its two subsidiary studies, represents the best work of his life. It has received unstinted praise for its learning in all quarters, and is unhesitatingly described by the most competent to judge as standing abreast of the best scholarship of the age. It is characterized by its thoroughly scientific method; by the abundance of materials brought to illustrate and elucidate the text and interpretation; by the enormous amount of reading it represents and reproduces; by the familiarity it evinces with all the best work, ancient and modern, upon these two prophets; by the wide range of the subjects it includes and treats at length; by lucidity of expression; by the great analytical power it shows; by its true interpretative sympathy; and by its independence and soundness of judgment. The untimely cessation of this work

[1] Reprinted, with slight additions, from the *Standard* of January 20, 1906.

upon the Minor Prophets is a grievous loss to exegetical literature.

Not the least important phase of President Harper's career as a scholar was his ability to impart his own methods and spirit to his students. His enthusiasm was contagious. He was no mere dry-as-dust delver into the mines of ancient lore. Contact with his rich and forceful personality enkindled in many hearts the desire to know the truth and to have a share in bringing other men into the goodly fellowship of seekers after truth. Many of the leaders of biblical and Semitic study on this continent are proud to acknowledge their indebtedness to him for instruction and guidance. Few teachers equaled him in the power to inspire a student to do his utmost. All the strength of his magnificent mind and the power of his magnetic personality were at their best in his work as teacher, and hopelessly dull and unresponsive must have been the student who failed to kindle under such instruction.

As a Christian scholar he has greatly enriched the religious life of America by helping to demonstrate that a man may apply the most rigidly scientific standards of criticism to the biblical literature and be not one whit the less a Christian. He has done more than any other one man to bring the historical method of Bible study into good repute, both within and outside of the church. This purpose to popularize the study of the scriptures found expression in the establishment of a system of correspondence study; in the founding of the *Biblical World,* a journal intended for the more intelligent laymen and ministers; in the constant readiness to deliver public lectures upon biblical subjects; in his biblical work at Chautauqua; in a series of textbooks, known as "Constructive Studies," and intended for Sunday schools and academic classes; in his introduction into the curriculum of the Divinity School of a large amount of biblical instruction based upon the English text rather than the Hebrew; and in his creative share in the organization of the Religious Education Association. Being by temperament, inclination, and ability qualified for scholarly pursuits of the highest order, he deliberately surrendered his own personal preference in order that he might in larger measure contribute to the religious need of the times. Self-abnegation of this character was his constant companion.

Comparatively little time was his even for the furtherance of the study of the scriptures by such methods. His official duties were ever pressing upon him, and were accepted cheerfully as part of his destined work for humanity. Many a time, when he had escaped for a little while to the seclusion of his own library, and we were working together in his favorite field, he has said: "These hours among my books are the happiest in my life; just imagine it being this way all the time!" A statement of his own feeling upon this point may be quoted here from a recent letter to a friend:

> When I left my work in New Haven to come to Chicago I was laying greatest emphasis upon the scholarly side. Up to that time I had given myself largely to scholarly work. On coming to Chicago I had to turn aside for the next ten or twelve years to secure money for the University, and in doing this I was compelled to throw myself into that side of the work. The consequence is that Chicago and the Northwest think of me as a "money-getter," and that is the reputation I have everywhere—a reputation which is hardly fair in view of my antipathy for this kind of work and my love for the other. ....The thing that troubles me is that I seem to stand in the West for something which I do not really represent, and the thing which I represent is not appreciated or understood or even known by the great majority of the people who are familiar with the working of the University.

Here is a man whose exceptionally philosophic type of mind on the one hand, and marvelous capacity for minute and detailed investigation on the other, coupled with almost

boundless energy and supreme devotion, might have made him the acknowledged leader of the scholars of his own department in his own generation, deliberately abandoning this high honor when it was already within sight, in order that he might minister the more directly and widely to the men of his time.

I would fain speak of many other characteristics of this great scholar, such as his desire for truth and hatred of shams, his interest in men rather than things, and his catholicity of spirit; but I must content myself with the simple but heartfelt acknowledgement of my own inestimable indebtedness to him for the impartation of higher and broader ideals of scholarship and of life. No influence can surpass in value that which comes through daily contact with the life of a great man.